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Hopi Tutuveni

FRIDAY
January
7, 2022

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**Lianna Albert
Signs to
Adams State
College**

PG. 14



**As COVID
fueled the
drug crisis,
Native people
hit worst**

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LARRY'S CORNER

2020 part 2

Read more about it

COMMUNITY Page 8

**January is National
Mentoring Month**



Hopi Tutuveni Free

**Annual Hotevilla
Light Parade ...**



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Hopi Tribal Council Approves H-004-2022 Continuing Resolution for FY2021 General Fund Budget Effective January 1, 2021

By: Romalita Laban, Managing Editor - Hopi Tutuveni

Kykotsmovi, Ariz. – Wednesday, December 22, 2021 and a couple of days before the Hopi Tribe was scheduled to be on a three-day Holiday break the Hopi Tribal Council suspended its rules to add Action Item #005-2022 to the Agenda to review and discuss. Amendments were made to the Item authored and submitted by Wilfred Gaseoma, Hopi Tribal Treasurer which addressed the continuation of the FY2021 Budget as of January 1, 2022.

On Tuesday, December 21, 2021, a day before the Action Item was brought before Council, discussions surrounding the need to get the FY 2022 Budget process completed and approved by the deadline date of December 31, 2021 also took place. The Action Item packet presenting the FY2022 Budget Resolution, which had not yet made its way through the process of being added to the Agenda, was noted by some Tribal Councilmen as being most definitely delayed with sounding frustrated during the discussions.

The Wednesday, December 22, 2021 morning session continued surrounding the Action Item for the continuation of the FY2021 Budget and discussions ensued regarding details about the delay, the need for suspending of the rules to get the Action Item packet with the Continuation Budget on the Council Agenda, the Treasurer and Chairman reiterating the process for getting an Action Item packet through the Secretary's Office, the lack of the Vice Chairman's signature on the packet which was holding up the process, the need for orientation of Tribal Council on the process, and the Secretary's Office's deadlines and how the process of suspending the rules was made up at some point in time.

Prior to the morning session being recessed, the Treasurer notified Council that, "I just got updated information that Vice Chairman has signed...signed it so it goes on to the next person, which is myself, so once I get back to my computer, I'll sign it and send it on to the next person."

Chairman Nuvangyaoma also clarified, "We have the Action Item we just need to recess so we can focus on getting that into the process and have that brought back in for action tomorrow..." The morning session was recessed at 9:58 a.m. with plans for reconvening later in the day at three o'clock.

Later during the three o'clock afternoon hour, Herman G. Honanie, Kykotsmovi Village Representative made a motion to suspend the rules to have the Action Item addressing the continuation of the FY2021 Budget added to Council's Agenda. A Second to the motion was made by Raymond Namoki, Sipaulovi Village Representative.

Council passed the motion to suspend the rules, which allowed Council to continue moving on for review, fur-

ther discussion and questions on Action Item #H005-2022 but not until Wallace Youvella, Jr., First Mesa Consolidated Villages Representative stated, "...the only question I have is...we passed a resolution in October that regards Tewa Village and withholding of those funds... will this continuing resolution override that resolution that we passed and allow...the Village of Tewa Village to...get their allocation up to 10%?" This in turn led to Chairman Nuvangyaoma responding, "I think that's a matter of the discussion that would happen once the Action Item is read into record..." and then requested that the Hopi Tribal Secretary read the item.

Hopi Tribal Secretary read Action Item #H005-2022 which included such references as, "Hopi Tribal Council Action Item December 20 2021 Action Item #005-2022 date received by Tribal Secretary [Dec 22 2021], unit recommending action Hopi Tribal Treasurer. Objective: To have Hopi Tribal Council approve the FY2021 Continuing Resolution. Discussion: To discuss approval of FY2021 Continuing Resolution effective [January 1 2022] funding will remain at the FY2021 levels and be appropriated at 10% each month until the FY2022 General Fund budget and Expenditure Authorization and Appropriations Language. Action Requires Village Input, no. Action requires additional funding, yes. Action requires budget/modification approval, no. Author of Action Item, Wilfred Gaseoma Hopi Tribal Treasurer, endorsed by Timothy Nuvangyaoma dated [12 20 21]..."

The Secretary continued to read stating further, "...the following rules shall apply during the period of [these] continuing General Fund budget resolution 1. All expenditures requested that exceed the 10% (10 percent expenditure ceiling) in cases that present a critical and exigent need shall be subject to review approval and authorization by the Hopi Tribal Council all appropriations approved the Hopi Tribal Council prior to December 31 2021 which commit partial or matching funds for programs and projects for FY2022 shall continue to be funded at the approved levels and 3. no amendments or modifications to the FY2021 Budget shall be authorized during this continuation period be it further resolved that the required funds beginning January 1 2022 shall be drawn down from the unrestricted Wells Fargo unallocated account and in the amount of 1,926,234...which is a total draw of 10% of the FY2021 budget...be it finally resolved that the Hopi Tribal Council hereby authorizes and directs the Hopi Tribal Treasurer to expend the Hopi Tribal funds authorized for expenditure under this continuing General Fund budget resolution in accordance with the Hopi Tribe's Fiscal Management's policies and provisions specified herein..."

Once the Secretary completed reading the Action Item H-005-2022 for the continuation of FY2021 Budget into

record, Council's attention was drawn back to the subject of amendments to the Action Item language and Resolution H-051-2021, referenced earlier by Representative Youvella, Jr.

Travis Hyer, Office of General Counsel staff, mentioned knowing that Mr. Youvella, Jr. brought up an issue prior to the reading of the Action Item into record, he did some research and offered a recommendation of making it "explicitly clear" that H-052-2021 is still in effect and all of the conditions placed on the Village of Tewa by that Resolution for its budget, is still in place and the amendment that could be made to the resolution could be something as simple as an additional "be it further resolved" clause ...and something to the effect of "be it further resolved that this resolution does not affect H52-2021..."

A fair amount of time was then taken to discuss and ask questions about resolution H-051-2021 approved by Council in October 2021 addressing the Hopi CARES Act Committee's request for Council's approval of re-categorizing the Village of Tewa's first allocation of CARES Act funding in the amount of \$951,658 which was only a portion of the total award amounting to \$2,230,450. The first allocation of \$951,658 was wire transferred by Wilfred Gaseoma, Hopi Tribal Treasurer to the Village of Tewa although a sub-recipient agreement had not yet been signed by the Village.

Resolution H-051-2021 had been previously presented to Council by Jamie Navenma, CARES Act Committee Chairman with the resolution language described that the first allocation of the CARES Act funds awarded to the Village of Tewa was to be considered as an advance of Tribe's H13 General Fund annual Village allocation instead of CARES Act funding. Council had approved the Resolution with stipulations that due to the Village of Tewa not coming into compliance with the CARES Act Committee's requests and requirements, it would not be eligible for future General Fund Allocations until the \$951,658 was paid back to the Hopi Tribe.

To ensure Council was reminded about what H-051-2021 addressed, Chairman Nuvangyaoma requested that Hopi Tribal Secretary retrieve and read the resolution for the Council's benefit.

The Secretary read some of the following from H-051-2022, "...whereas the Tribal Council directed the CARES Committee to develop a method in which to make awards from the CARES Act funding the Tribe received and whereas Tribal Council directed the CARES Committee to follow U.S Federal Treasury guidelines regarding CARES Act funding and whereas the CARES Committee developed an application for villages to apply for funding as part of the application each applicant attested that they would be subject to sub-recipient guidelines if they were awarded funding and

Hopi Tribal Council Approves H-004-2022 Continuing Resolution for FY2021 General Fund Budget Effective January 1, 2021 Cont.

provided training for villages regarding sub-recipient requirements and whereas the Village of Tewa applied for funding and was awarded \$2,230,450 on October 2nd 2020 an award letter and sub-recipient agreement was sent to the Village on October 5th 2020...”

The Secretary continued reading H-051-2022, “... on October 16th 2020 the Treasurer wire transferred \$951,658 to the Village of Tewa for its first allocation of CARES Act funding and whereas after the funding was transferred to the Village of Tewa, the Village did not send a sub-recipient agreement back to the CARES Committee and the Village refuses to sign a sub-recipient agreement to date and whereas the Village of Tewa has not cooperated with Project Monitor and refuses to provide an update on projects approved for CARES Act funding and whereas the CARES Committee has met multiple times with the Village and has offered the technical assistance of the Office of Financial Management and consultants Walker & Armstrong LLP and whereas due to failure of Village of Tewa to follow requirements of the CARES sub-recipient agreement the CARES Committee reduced the initial award from \$2,230,450 to \$951,650...”

The reading continued with, “and whereas the CARES Committee continues to reach out to the Village of Tewa specifically the Community Service Administrator Melissa Alcalá and the Village of Tewa Board of Directors but the Village refuses to provide any financial reports or status of projects approved and whereas the CARES Committee would request that the \$951,650 to be re-characterized as an advance on future village allocations through the Tribe’s annual budgeting process and that the CARES Committee received the CARES Act award in its entirety through this process the Tribe would avoid a finding from the US Federal Treasury which may impact

other federal funding the Tribe receives and whereas the re-characterization of the \$951,650 received by the Village of the Tewa would not be necessary if the village complied with the aforementioned sub-recipient compliance requirements now therefore be it resolved the Village of Tewa has been given an advance of the annual village allocation through the H13 budget process in the amount of \$951,650 and will not receive any future draw-downs beginning in Fiscal Year 2022 until this amount is paid in full be it further resolved the Village of Tewa has up to September 30, 2021 to remedy this situation by submitting (1) a signed sub-recipient agreement (2) providing detailed financial reports and (3) cooperating with the CARES Committee designated Project Monitor be it further resolved if the Village of Tewa complies with all three requirements listed above by the deadline listed above the CARES Committee will submit an Action Item/Draft resolution to rescind this resolution, be it finally resolved that this resolution shall supersede and replace all prior resolutions of the Hopi Tribal Council that are inconsistent, are in conflict with the intent purpose and provision of this resolution and certification was signed on September 9th 2021...”

Council Representatives, such as Clifford Qotsaquahu expressed much concern about ensuring that follow up and accountability about the issue be provided. Other Council members were also very concerned about any further H13 General Fund allocations being disbursed to the Village of Tewa as Tribal Council did not receive an update report from the CARES Act Committee on the issue still being worked on. An emphasis was mentioned that the timeline and completion date of September 30, 2021, for the issue to be resolved, had long since passed.

Dale Siquah, First Mesa Consolidated Villages Rep-

resentative expressed concern for ensuring language was added to note that Hopi Tribal Council has not yet reached a decision the final FY2022 Budget due to it not being presented in a timely manner.

Wilfred Gaseoma, Hopi Tribal Treasurer, mentioned that, “...there are people working voluntarily...” on the requirements stipulated for the Village of Tewa to come in compliance with the CARES Act Committee. Gaseoma made statements regarding the status of what the said volunteers were working on and also mentioned being present the night when a situation occurred which was reported “to HLES.” Gaseoma then raised his voice and asked Tribal Council, “...what are you going to do about this situation?”

Daryn Melvin, who was introduced by Gaseoma as his “colleague” and who recently served as Vice Chairman Tenakhongva’s Staff, provided recommendations for amendments to the Action Item to Tribal Council. Once the Secretary was also provided clarification about the amendments, Velma Kalyesva, Village of Bacabi Representative made a motion to approve the Action Item with amendments which was seconded by her fellow Bacabi Representative, Clifford Qotsaquahu. In the 4 o’clock hour, the motion passed with 10 in favor, 1 opposing and 1 abstention.

In the late afternoon of Thursday, December 23, 2021, Tribal Secretary staff sent out an electronic copy of Resolution H-004-2022 with an email notification stating, “Attached for your information, is Resolution for continuance of the FY 2021 General Fund Budget to be effective January 1, 2022 until such time the Tribal Council formally adopts by Resolution, the final negotiated FY 2022 General Fund Budget and Expenditure and Appropriations Language.”

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Newly Appointed Officers and Village Representatives Sworn into Office on January 3rd

By: Carl Onsaie, Assistant Editor – HT

Kykotsmovi, Ariz. - On January 3, 2022, Chairman Timothy Nuvangyaoma presided over the Hopi Tribal Council First Quarter Session December 2021 Agenda, Month of January 2022, during which, after calling the session to order, proceeded to announce Item II. OATH OF OFFICE would take place with him providing the Oath to Judith Youvella, Hopi Tribal Secretary. Nuvangyaoma also told that she would follow by swearing in the newly selected Tribal Treasurer, Sergeant-at-Arms, and the Chief Revenue Office once the Secretary to be sworn into office.

The Chairman also mentioned that once swearing-in of the appointed positions was complete, the Secretary would certify Representatives from the Upper Village of Moenkopi and although the Village of Sipaulovi was listed under item III. Certification of Tribal Council Representatives did not mention that, nor did he explain why Representatives from the Village of Sipaulovi were not included in the Certification process.

Chairman Nuvangyaoma stood proud while dictating the written words to swear in Judith Youvella, appointed as the Tribal Secretary for the Hopi Tribe. Nuvangyaoma dictated the written comments on the paper, which Youvella repeated and pledged to serve and protect the Hopi Constitution and Bylaws. As Nuvangyaoma appointed the new Secretary, the limited crowd clapped after the ceremony to welcome Judith to the position.

The session continued as Nuvangyaoma explained earlier, and who then asked the newly appointed Secretary to swear in Nada Talayumtewa as the Tribal Treasurer. Talayumtewa stood in front of Youvella and echoed the words of the Oath, and when complete the crowd, once again clapped as Talayumtewa was sworn in as Hopi Tribal Treasurer.

Alfonso Sakeva, who once served as a First Mesa Consolidated Villages Representative and Sergeant-at-Arms, was

called. He stood in front of the U.S., Arizona, and Hopi Tribe flags with flags his handheld up to be sworn in by the Secretary. Once Sakeva completed the Oath, Sakeva was announced as the Sergeant at arms.

Chairman proceeded to call upon the Chief Revenue Officer to stand where Youvella stood, ready to complete the Oath of office process with Gayver Puhuyesva.

The Chairman continued by calling upon “The Honorable Governor, Alene Garcia,” and explained that he had her letter dated December 17th, 2021, and proceeded to ask her if she wanted to read the letter into the record.

Upper Village of Moenkopi Governor Garcia read her letter addressed to the Chairman, Secretary, and Council Members. The letter expressed that the Governor had certified William Charley, Michael Elmer, Danny Humetewa, Sr., and Leroy Sumatzkuku as the “newly elected Council members of the Upper Village...” Garcia went on to state, “...the members of the Upper Village of Moenkopi in a fair and impartial election chose the above-named individuals as their representatives...”

The Chairman thanked the Governor and asked the Secretary to read Garcia’s letter into the Hopi Tribal Council record. Barbara Lomayestewa, Secretary Staff, read the letter once again, and Chairman then called out, “...Mr. Charley, Mr. Humetewa, Mr. Elmer, and Mr. Sumatzkuku came up-front. We’ll have the Tribal Secretary Youvella have all of you sworn into office.” The gentlemen all stood with their right hand up while Youvella read the Oath for them to repeat and were then certified to serve as the Village of Moenkopi Representative on the Hopi Tribal Council.

The limited crowd clapped after the ceremony was completed for all the newly appointed Officers and Representatives of the Hopi Tribal Council to serve the Hopi Tribe. The new members took a break to settle into their seats and begin the business again.



Chairman Nuvangyaoma swearing in Judith Youvella (Pic Carl Onsaie/HT)



Judith Youvella swearing in Nada Talayumtewa (Pic Carl Onsaie/HT)

CONT. ON PG 5

Newly Appointed Officers and Village Representatives Sworn into Office on January 3rd Cont.



Judith Youvella swearing in Alfonso Sakeva (Pic Carl Onsaie/HT)



Judith Youvella Representatives for the village of Upper Moenkopi (Pic Carl Onsaie/HT)



Judith Youvella Gaver Puhuyesva (Pic Carl Onsaie/HT)

Hopi Tribal Council First Quarter Session December 2021 Agenda month of January 2022

UNFINISHED BUSINESS

1. Letter dated October 5, 2021 Re: Walpi Housing Management – Timothy L. Nuvangyaoma, Chairman, The Hopi Tribe - TABLED UNTIL JANUARY 2022
2. Discussion/Possible Action – Letter dated July 30, 2021 Re: Request to rescind Executive Order #011-2021 and direct the Drought Task Team to reach out to Hopi ranchers and Navajo Accommodation Agreement signers to work on identifying alternatives for addressing drought issues on Hopi lands. / Letter dated August 16, 2021 Re: Executive Order #011-2021 Range Mitigation and Livestock Reduction – Albert T. Siquah, Tribal Council Representative, First Mesa Consolidated Villages – TABLED UNTIL MARCH 2022
3. Potential partnership and project with Basalt World Corporation for the Hopi Tribe – Wallace Youvella, Jr., Tribal Council Representative, First Mesa Consolidated Villages

NEW BUSINESS

1. Action Item #004-2022 – To approve contract with Antol and Sherman, P.C. to provide conflict counsel services to the Hopi Tribe. – Author/Marc S. Roy, Chief Judge, Hopi Tribal Courts
2. Action Item #006-2022 – Approval to incorporate quarters #169 and #170 into the Moenkopi Day School P.L. 100 - 297 Tribally Controlled School Grant – Author/David Talayumptewa – Tribal Council Representative, Village of Kykotsmovi
3. Update on Tuba City Dump – Amy Mignella, Deputy General Counsel, Office of the General Counsel and Michael Goodstein, Attorney - **Time Certain – January 4, 2022 – 9:00 a.m. – 12:00 noon
4. Arizona Public Service Rate Case Appeal – Amy Mignella, Deputy General Counsel, Office of the General Counsel and Mr. Michael Goodstein, Attorney - **Time Certain – January 4, 2022 – 1:00 p.m.
5. Letter dated December 22, 2021 from Phillip Quochoytewa, Sr., re: Follow-up to Hopi Tribal Council Resolution H-071-2021 to correct the Relocation of Employees of the Department of Natural Resources to the Turquoise Well/Tawa’ovi site – Dale Siquah, Tribal Council Representative, First Mesa Consolidated Villages
6. Memorandum dated December 16, 2021 from Brant Honahnie re: Employment Resignation – Clifford Qotsaquahu, Tribal Council Representative, Village of Bacavi
7. Letter dated December 20, 201 from Ivan Sidney, Tribal Council Representative, First Mesa Consolidated Villages; re: Hopi Law Enforcement documents pertaining to contract renewal – Albert T. Siquah, Tribal Council Representative, First Mesa Consolidated Villages
8. Letter dated December 12, 2021 from Archie Duwahoyeoma, Bear Clan Elder/ Village Leader of Mishongnovi Village; re: Council Representatives Delores Cooch-yamptewa and Pansy Edmo – Phillip Quochoytewa, Sr., Tribal Council Representative, Village of Kykotsmovi
9. Hazardous Pay for employees, frontline workers – Clifford Qotsaquahu, Tribal Council Representative, Village of Bacavi"

*Hopi Tribal Council may go into Executive Session on any agenda item

**Time Certain Requests



Hopi Foundation's HERF Demobilizing, Transferring Operations to Hopi Relief

FOR IMMEDIATE RELEASE

Kykotsmovi, AZ - December 29, 2021 at the end of December, 2021 The Hopi Foundation's (HF) Hopi Emergency Relief Fund (HERF) ended direct-service operations and will be transferring many of these services to Hopi Relief. These Services include Covid isolation kits, PPE kits, and air purifiers for Hopi programs and businesses. HERF has been providing these services out of the Peace Academic Center (PAC) gym in Kykotsmovi, since early in 2020.

In the beginning months of the COVID-19 Pandemic, several Hopi Foundation staff along with a group of volunteers from the community began emergency relief efforts to help support the people of the Hopi reservation. The Hopi Foundation already had the Hopi Emergency Assistance Fund established as a means to receive and re-grant funding to entities providing emergency-related services to community members. In July of 2020, amidst the COVID-19 pandemic, operations under this fund transitioned to a full operation site, with HF staff stepping in to co-lead the emergency relief efforts and recruiting community members to support these efforts.

After nearly two years of work, HF has made preparations and is ready to transition HERF back to strictly a funding source and shift more focus to their other projects, including the Hopi Substance Abuse Prevention Center, Hopi Opportunity Youth Initiative, Natwani Coalition, Hopi Leadership Program, and KUYI-Hopi Radio. This transition will still allow funds to be raised under HERF and funneled to various groups that are focused on providing emergency relief services. The transition and aforementioned preparations also include providing various supplies and equipment, and funding to transfer services to Hopi Relief.

This transfer of services relies on partnership, which resembles much of the work that helped the Hopi community during the pandemic. Thanks largely to HERF's past partnerships, community volunteers, and the community itself,

HERF has been able to serve the Hopi reservation and its people for almost two years during a very trying time. During the pandemic and especially early on, it was extremely difficult. It was equally important to coordinate and collaborate efforts to assure each community was receiving timely services in a safe manner, while also reducing overlap and waste.

Besides volunteers, HERF's partnerships also included Ancestral Lands - Hopi (AL-Hopi) and Navajo & Hopi Families Covid-19 Relief Fund (NHFCRF), the Peace Academic Center, Hopi Wellness Center, Hopi Health Care Center Nutritionist, Hopi Community Health Representatives, IHS Public Health Nurses, The Hopi Tribe & HERT (the Hopi Emergency Relief Team), Red Feather Development Group, Hopi Tutskwa Permaculture Institute, St. Mary's Food Bank, and each of the villages. HERF also worked with several of the grassroots organizations that emerged at the onset of the pandemic including Hopi Relief.

The people and organizations that came together to help the community and those in need showcased Hopi values such as Nami'ngwa and Hita'ngwa in action. While the Hopi community was hit hard by illness and death, it would likely have been much worse without these brave and initiative efforts. Continuance of efforts like these will also be important in fighting through and moving on from Covid.

Hopi Relief will be continuing Covid-19 emergency relief efforts with a number of the services the HERF crews provided. Therefore, there will not be a void with the HERF relief site closing its doors at the Peace Academic Center on December 31, 2021. Hopi Relief is also focused on providing and building long-term services and solutions to address needs within the Hopi community. The Hopi Foundation is confident that Hopi Relief, under the leadership of Wendi Lewis, Executive Director, will continue to provide services to help keep the community safe and healthy. For more information, please contact The Hopi Foundation at info@hopifoundation.org or Hopi Relief at wendi@hopirelief.org.

From Coal to Clean Power: Hopi Tribe's Vision to Rewrite Its Energy Story Starts With Hopi Utilities Corporation, Economic Development Administration Funding

FOR IMMEDIATE RELEASE

KYKOTSMOVI VILLAGE, Ariz., December 27, 2021 (Newswire) - On Dec. 13, the Economic Development Administration awarded funding to Hopi Utilities Corporation to support the Tribe's transition to a clean energy economy focused on workforce development and quality jobs on Reservation.

When the Navajo Generating Station (NGS) closed in 2019, it left the Hopi Tribe in incredible economic distress. The Tribe received payments for supplying coal to the NGS, representing 85% of Hopi's revenue. When these payments and jobs vanished, it left the Tribe in dire need for economic development.

Today, Hopi is rebuilding its economy with renewable energy.

"We are honored to have been selected by the Economic Development Administration as a finalist for the Build Back Better Regional Challenge. This represents an enormous opportunity for Hopi to rewrite our energy history by investing in a brighter future for our Tribal Members," said Hopi Tribal Chairman Timothy Nuvangyaoma.

The coalition is led by the Hopi Utility Corporation (HUC) and aims to invest in a large-scale solar project that can fill the void of lost revenues and jobs related to

the NGS closure while mitigating climate change by creating clean energy.

"The Hopi Tribe is now seeking phase 2 funding of up to \$100 million to support project implementation," said Hopi Utility Corporation President Carroll Onsae. "This is truly a once-in-a-generation opportunity for the Tribe to write a new chapter in its energy story."

If provided an implementation grant, this solar project proposes to support the growth and enhancement of HUC and Hopi Telecommunications, Inc., as well as provide technical training for Tribal members to obtain good-paying jobs. The coalition also proposes to carry out three additional projects, which include a workforce development program tied to the construction of the solar project; a planning effort to strengthen the Hopi's organizational capacity to build future infrastructure projects; and several smaller-scale infrastructure projects focused on reliability, resilience, and supporting new business development across Hopi villages.

<https://eda.gov/news/press-releases/2021/12/13/build-back-better-regional-challenge-finalists.htm>

Press Contact:

Carroll Onsae, President, Hopi Utilities Corporation, consae@hopitelecom.com

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U.S. Secretary of Commerce Gina M. Raimondo Announces Finalists for \$1 Billion “Build Back Better Regional Challenge”

60 Regional Coalitions will Each Compete for up to \$100 Million in American Rescue Plan Funding to Rebuild America’s Communities

PRESS RELEASE

Issued by: EDA Public Affairs Department

Washington, D.C. - December 13, 2021 U.S. Secretary of Commerce Gina M. Raimondo today announced the 60 finalists for the U.S. Economic Development Administration’s (EDA) \$1 billion “Build Back Better Regional Challenge” – the marquee of EDA’s American Rescue Plan programs – that aims to boost economic pandemic recovery and rebuild American communities, including some that have been grappling with decades of disinvestment. The Build Back Better Regional Challenge provides transformative investments – up to \$100 million per grantee – to develop and strengthen regional industry clusters across the country, all while embracing economic equity, creating good-paying jobs, and enhancing U.S. competitiveness globally.

The 60 finalists – each a coalition of partnering entities – have proposed projects that will develop or scale industry sectors, develop and train the workforce of today, and build resilient economies. Finalists will now compete for Phase 2 of the Challenge, which will award 20-30 regional coalitions up to \$100 million to implement 3-8 projects that support an industry sector. The deadline for Phase 2 is March 15, 2022.

Today’s finalists, chosen from a pool of 529 applicants, will each receive a grant of approximately \$500,000 to further develop their proposed projects. These grants will help the finalists take their projects to the next level and position those who ultimately do not receive Phase 2 implementation awards to find new partners and sources of funding. The program has already catalyzed new partnerships and creative approaches to regional economic development.

“The Build Back Better Regional Challenge aims to supercharge local economies and increase American competitiveness around the globe,” said Secretary of Commerce Gina M. Raimondo. “The outpouring of interest in this program shows the demand for the Build Back Better agenda and the desire to not only create good-paying jobs, but also strengthen our country’s economic resiliency for years down the road.”

“We are thrilled to help communities work together—in coalitions of government, nonprofits, academia, the private sector, and others—to craft ambitious and regionally unique plans to rebuild their communities,” said Alejandra Y. Castillo, Assistant Secretary of Commerce for Economic Development. “These projects will help revitalize local economies and tackle our biggest challenges related to climate change, manufacturing, supply chains and more. EDA is proud to ignite these plans and help communities nationwide build back better.”

Finalists’ projects span 45 states and Puerto Rico. Twelve finalists are in coal communities, to which EDA has dedicated \$100 million of the Build Back Better Regional Challenge funds as part of its Coal Communities Commitment. Overall, EDA will allocate \$300 million of its \$3 billion

American Rescue Plan appropriation to support coal communities as they recover from the pandemic to help create new jobs and opportunities, including through the creation or expansion of a new industry sector.

Projects represent industry sectors that are unique to each region, including advanced manufacturing; aerospace and defense; agriculture and natural resources; biotechnology and biomanufacturing; energy and resilience; health care and digital health; information technology; transportation; construction and logistics; and water and blue economy.

For more information, please visit our fact sheet (PDF) at: [BBBRC-Finalist-Fact-Sheet.pdf \(eda.gov\)](#)

The coalition lead for each finalist is listed below. (Project summaries available via hyperlinks listed at: U.S. Secretary of Commerce Gina M. Raimondo Announces Finalists for \$1 Billion “Build Back Better Regional Challenge” | U.S. Economic Development Administration (eda.gov))

- Alameda County Waste Management Authority
- Albuquerque Hispano Chamber of Commerce Foundation
- CenterState Corporation for Economic Opportunity
- Central New Mexico Community College
- Central Valley Community Foundation
- City of Indianapolis
- City of Manchester
- City of Newark
- City of Tucson
- Coalfield Development
- County of Hawaii
- Departamento de Desarrollo Económico y Comercio de Puerto Rico
- Detroit Regional Partnership Foundation
- Empire State Development
- Four Bands Community Fund
- Georgia Tech Research Corporations
- Greater New Orleans Development Foundation
- Greater Phoenix Economic Council
- Greater St. Louis, Inc.
- Hopi Utilities Corporation
- Howard County Economic Development Authority
- Indian Nations Council of Governments
- Innosphere Ventures
- Invest Nebraska Corporation
- Kentucky Education and Workforce Development Cabinet
- Lamar State College - Port Arthur
- Las Vegas Global Economic Alliance
- Los Angeles County Economic Development Corporation
- Louisville Healthcare CEO Council
- MAGNET: Manufacturing Advocacy and Growth Network
- mHUB
- Minneapolis Saint Paul Regional Economic Develop-

ment Partnership

- New Orleans BioInnovation Center
- North Carolina Biotechnology Center
- Northeastern University
- Oklahoma City Economic Development Foundation
- Osceola County Board of County Commissioners
- Pala Band of Mission Indians
- Pennsylvania Wilds Center for Entrepreneurship, Inc.
- Piedmont Triad Regional Council
- Port of Portland
- Southeast Conference
- Southeastern Connecticut Enterprise Region
- Southwestern Pennsylvania New Economy Collaborative
- Spruce Root
- The Research Foundation for the State University of New York
- The University of Alabama
- The University of Southern Mississippi
- The University of Texas at El Paso
- University of Arkansas for Medical Sciences
- University of Maine System
- University of Memphis
- URI Research Foundation
- Utah Office of Energy Development
- Virginia Biotechnology Research Partnership Authority
- Virginia Tech
- Washington Maritime Blue
- West Virginia Department of Economic Development
- Wichita State University
- Wisconsin Paper Council

The “Build Back Better Regional Challenge” is one of EDA’s many programs aimed at building strong regional economies and supporting community-led economic development. EDA was allocated \$3 billion in supplemental funding under the American Rescue Plan to assist communities nationwide in their efforts to build back better by accelerating economic recovery from the coronavirus pandemic and building local economies that will be resilient to future economic shocks. For more information about EDA’s American Rescue Plan programs, visit <https://www.eda.gov/ARPA/>.

About the U.S. Economic Development Administration (www.eda.gov)

The mission of the U.S. Economic Development Administration (EDA) is to lead the federal economic development agenda by promoting competitiveness and preparing the nation's regions for growth and success in the worldwide economy. An agency within the U.S. Department of Commerce, EDA invests in communities and supports regional collaboration in order to create jobs for U.S. workers, promote American innovation, and accelerate long-term sustainable economic growth.

January is National Mentoring Month

FOR IMMEDIATE RELEASE

Bernadean Kachinhongva, Hopi Substance Abuse Prevention Center Mentor

Kykotsmovi, Ariz. – December 29, 2021 the HOPI Substance Abuse Prevention Center (HSAPC) would like to announce that January 2022 is National Mentoring Month. National Mentoring Month, established in 2002 through a national mentoring partnership with MENTOR (a nonprofit organization) and the Harvard T.H. Chan School of Public Health. The campaign aims to raise awareness about the need for more mentors in society and the various forms of mentorship. Mentorship would encourage more people to become mentors actively, promote recruitment mentees, and promote rapid growth of mentoring relationships by recruiting organizations to engage their constituents in mentoring. These campaigns celebrate the impact mentoring can have on an individual and society.

Mentorship can have a highly significant impact on an individual's prospects and general outlook on life. Mentorship is a crucial way of ensuring a person knows they can reach out to someone who can provide emotional, educational, and possible career support. A mentor is generally there to guide an individual. There is no specific age range to seek mentoring; children, teens, young adults, adults, and elders can continue to seek self-improvement. A person wanting personal and professional growth can seek a mentor specific to their self-improvement desires.

HSAPC works to help our community members reach the best possible outcome in their lives. Part of the teachings for HSAPC is in their motto, "We believe in honoring ourselves by living an honest, sober, and balanced life." One of the main ways HSAPC provides service is through mentorship. HSAPC mentors have benefited from different sobriety programs and personal interactions in their journey to recovery. HSAPC mentors utilize cultural teachings, 12-step literature, cognitive restructuring tools, personal experiences, and other resources to aid others in their journey to recovery.

The benefits of mentoring include the following: being encouraged and empowered in personal development, the ability to help identify and achieve personal and professional goals, the ability to help identify and correct gaps in skills and knowledge, and reciprocation for mentor and mentee. The progress of mentoring can be gratifying and favorable to the individuals. Mentorship allows you to step back, get all the information without bias, judgment, and lastly, gain perspective on your progress. This aspect can bring awareness of the non-problems and insecurities that may hold back growth. Once there is an understanding and knowledge of where the mentee may need guidance, the mentee's self-improvement begins. A mentor can be a family member, friend, confidant, teacher, elder, community member, or anyone you feel may guide you in your self-improvement journey. The progress and effectiveness a mentor could have on an individual's life are worthwhile. A mentor also benefits from the mentee,

as the mentee may know areas where the mentor lacks.

For Hopi, this is a time of reflection before beginning a time of rejuvenation. During your meditation, it may be helpful to reflect and think about how a person has influenced your life. We encourage you to reach out to an individual who has helped you grow and share the positive impact they've had in your life. HSAPC mentors also encourage community members to have these discussions with their families by asking questions like, "Who was your mentor" or "Who has been a positive influence in your life?"

If you would like to take steps to foster positive growth in your personal and professional lifestyle, reach out to a trusted person you feel would be a mentor for you. You can check your local area for mentoring partnership programs or contact MENTOR directly for more information. The HSAPC staff provides confidential substance awareness mentoring services for teens and adults.

HSAPC mentors are currently completing certification for MPOWRD, a program specifically geared towards youth and giving them tools to improve their lives. If you work with the youth and are interested in introducing them to MPOWRD, don't hesitate to contact HSAPC staff.

To learn more about mentoring opportunities, visit MENTOR at www.mentoring.org or Big Brother Big Sister of Flagstaff at www.flagstaffbigs.org. For more information on youth or adult mentoring services through HSAPC, call 928-734-0300.



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My Health, My Choice Program, Helping Native Women



NORTHERN
ARIZONA
UNIVERSITY



THE UNIVERSITY
OF ARIZONA



FOR MEDIA RELEASE

By: Jessica Onsaе, My Health My
Choice Health Educator

The My Health, My Choice Program is a program developed to meet the needs of Native American women with intellectual and developmental disabilities (IDD), who may need extra support in aspects of education, prevention, and overall health needs. The team providing these educational modules is composed of a group of members from The University of Arizona and Northern Arizona University, with oversight from a community advisory board of disability, cancer control, and Native Health American health experts from across Arizona. This program has also been working closely with the HOPI Cancer Support Services program to gather information from the community over the last several years. This partnership has created a program that offers education about breast and cervical cancer screenings for women with disabilities, which we call the "My Health, My Choice" program.

Over six weeks, we will meet one-on-one with women to provide women with making the right health choices to better their lives. These six sessions offer information and support for Native American women with IDD. They will be broken down to cover several topics:

#1-Being a healthy woman

#2- Relaxation exercises to help with stress and anxiety about getting cancer screenings.

#3- What cancer is and why it is essential to get cancer screenings.

#4- What happens during a breast cancer screening.

#5- What happens during a cervical cancer screening.

#6- How to advocate for your health.

This program is designed to provide these educational modules conveniently and safely for women to participate in their own homes. The program will include activities that allow the women to practice talking with their health care providers about making cancer screenings easy and ensuring their questions regarding their health will be answered. Some of the planned activities in this program are watching videos that take them on virtual field trips to the local health care facilities and showing them what to expect during a breast and cancer screening.

The women will also be able to fill out and plan their screenings when they feel comfortable to take those next steps towards their health.

Overall, My Health, My Choice program developed a program to give attention to women with IDD and their caregivers and provide services to understand their health better. This program will have a \$50 incentive for their participation.

For More Information, don't hesitate to contact the local Community Health Educator at (928) 221-0612 or email them at MyhealthMychoice@gmail.com The My Health, My Choice program is funded by the Partnership for Native American Cancer Prevention.

HEALTH

Why Experts Say We Must Broaden Our Definition of Health

(StatePoint) Many Americans view health as a product of the medical care they receive. However, public health experts say that's just one piece of the puzzle.

"In reality, our health is shaped more by the zip code we live in than the doctor we see. In fact, where we live, our financial circumstances, our access to affordable, nutritious foods, and other non-medical factors overwhelmingly influence our physical and mental health," says Dr. Shantanu Agrawal, chief health officer, Anthem, Inc.

These factors that Dr. Agrawal refers to are known as "social drivers of health" (SDoH), and they determine up to 80% of our health outcomes, according to Robert Wood Johnson Foundation research.

As part of "What's Driving Our Health," Anthem's campaign to start a national conversation around whole health, the healthcare company recently conducted a study to learn more about Americans' perceptions of what health really means. Here are some of the study's top findings:

- While 46% of Americans are unaware of the concept of social drivers of health, once given the definition, 60% agree that their local community is facing at least some health issues related to them.

- Americans of color are disproportionately affected by the consequences of SDoH. While 58% of white respondents report that their local community is facing at least some health issues related to SDoH, 69% of Hispanic and Latino respondents report the same, as do 68% of Asian respondents and 68% of Black/African American respondents.

- Poor nutrition can contribute to a range of chronic health conditions, and 50% of those surveyed say it is hard to find affordable, healthy food in their local community.

- Though 70% of Americans live near at

least one hospital or medical center, one in five say that lack of transportation has kept them from medical appointments. What's more, nearly one-third struggle with access to health services and care.

- Internet access not only determines whether one is able to use important health services such as telemedicine, it deeply impacts educational outcomes and access to economic opportunities, including employment. Yet, only 39% of Americans believe it significantly impacts their health.

- Some additional factors that can drive health outcomes in the short and long term include access to green spaces, educational opportunities, economic stability and living in a safe community.

Where to Start

More than 80% of those surveyed believe that healthcare entities, local government, private citizens and employers share responsibility to address the many social drivers of health. While these issues are complex and no one entity can fully address all the social drivers alone, here is what you can do today:

1. Connect the dots. Visit [WhatsDrivingOurHealth.com](https://www.whatsdrivingourhealth.com) to read the full report and learn more about whole health and its drivers.

2. Spread the word. Share what you've learned about the ways social drivers affect you and your community and follow the conversation on social media using #DrivingOurHealth.

3. Join the conversation. Understanding is the first step in making positive change. Engage with friends, family, and community members about the many ways to address health-related social needs in your community.

"The sooner we broaden our definition of health, the sooner we can address the many factors that affect people's ability to thrive," says Dr. Agrawal.



Second Mesa Day school car decorated with Christmas lights (All photos by Carl Onsaie/HT) more pictures on pages 11 through 13

Carl Onsaie Hopi Tutuveni

Happiness and joy struck the Hopi mesas once again. With pop-up bazaars and small village parades, the Hopi reservation was getting into the Holiday spirit despite being under pandemic conditions and proving to all that life can still go on once the spirit moves a person.

On December 18, 2021, the village of Hotevilla partook in the festive holiday with a Christmas Bazaar, where village residents and the surrounding Hopi communities took their holiday arts and crafts to sell at the Hotevilla Youth and Elderly Community Center. At the same time, many continued wearing masks as part of suggested CDC mandates for keeping safe throughout the pandemic. Of course, the main attraction of that night was the Hotevilla Annual Light Parade held exclusively at Hotevilla village and, as in years past, brought smiles to the faces of onlookers and participants alike.

The theme for the parade was called "Candy Land," which had participants decorating their car or truck with lights, set to that Candy Land theme. Participants from Hotevilla and various parts of the

Hopi Tribe also partook in this event. Fifteen to sixteen cars and trucks, including Hopi Tribe Emergency Medical Services and Hopi Tribe Fire and Rescue vehicles, were all decorated and seemed to give the residents joy with the display of lights and candy treats. Trucks pulling car trailers decorated with lights painted cardboard depicting tiny houses and even had children of all ages seated in the back of the trucks to wave at onlookers and to throw out candy. At the same time, participants safely drove the vehicles driven into the village of Hotevilla. In addition, Christmas music was being played while parade participants threw candy to the onlookers. The village of Hotevilla seemed to light up the sky with Christmas lights for one night.

Melody Wytewa, from the Village of Hotevilla, took the time to volunteer and lead the annual Hotevilla Light Parade, which has been happening almost every year. Wytewa wanted to keep this tradition alive since the year 2020 was a devastating year with the most brutal hits of COVID-19, which also plagued the world and the Hopi villages.

Wytewa dedicated her time and effort

towards the Annual Light Parade and made it so that the entire village could still be a part of the tradition and bring back the happiness it once had in the past years.

"I love seeing smiling faces and making our people and kids happy, especially [last year] we been through, with Covid and other sicknesses," Wytewa stated.

Lillian Gomez, an interim CSA for the village of Hotevilla, was contacted by Wytewa to bring back the Light Parade tradition; Gomez gladly accepted to be part of the holiday spirit and prepared on her end.

According to Wytewa, Lillian wanted to start a committee to have this parade and other festivities going, so Wytewa took it upon herself to lead the way to a successful Holiday Bazaar and Light Parade. Wytewa stated, "Knowing me, I love getting involved with things to show my kids that getting involved with this [community] is giving back to the community [and] is [an] awesome thing." Wytewa also stated, "I don't expect anything back, as long [as] we lifted them up."

The parade committee involved 16 volunteers, all collaborating to succeed. The committee wanted to show their dedica-

tion and happiness by awarding prizes for 1st, 2nd, and 3rd place along with a runner-up prize.

1st place went to Micco Lowe. He was given a pottery plate made and designed by Patrese Hongi. The 2nd place prize went to Sinnuy Amungem, a local Hopi program devoted to helping the Hopi people. They were awarded an etched plate designed by Ralford Phillips. Lastly, the 3rd place prize went to Hotevilla Bacavi Community School Royalty representing the local Hotevilla Bacavi Community school and awarded a designer clock made by Devon Poseyesva.

The Hotevilla Light Parade committee also gave the Hotevilla Village Store the runner-up prize for their float.

"It was a success, and I hope [we] will continue this light parade for the upcoming years," Wytewa stated.

Lastly, Wytewa wanted to thank everyone involved with these community events to bring back somewhat of a "normal" life back to the village of Hotevilla and keep making people happy. Wytewa stated, "I would like to say from all of us a Merry Christmas and happy health[y] New Year. May all of you be safe out there."

Hotevilla Light Parade Pictures Cont. on PG 12



Hotevilla Light Parade Pictures Cont. on PG 13



Hotevilla Light Parade Pictures



Lianna Albert Signs to Adams State College



Lianna Albert holding her signed contract to Adams State College (Photo credit to original sender)



Lianna Albert happy to be accepted to a full scholarship with Adams State College (Photo credit to original sender)

By: Carl Onsaе, Hopi Tutuveni

Lianna Albert, a young Hopi/Navajo female from the Village of Oraibi, has made history yet again. She was the youngest Native goalkeeper for the Flagstaff High School Eagles Girls' Soccer team and the only Native girl to play with the varsity team. Now she has signed a contract with Adams State College in Alamosa, Colo., on a full-ride athletic and academic scholarship.

The signing took place during the national day event Collegiate National Signing Day, which took place on December 15, 2021. Albert and another fellow Flagstaff Eagles classman, Nick Marrow who will be playing football, while attending Cal Bears in Berkeley, Calif., participated in the event. Both Eagles signed an athletic and academic scholarship contract to play for the intended colleges.

From once being a freshman playing on the varsity team in 2019 and the only Native to play at that level, Albert makes history by aiding her school at ranking 4th

in the 4A Conference. The dedication displayed towards playing soccer can be described as the turning point that colleges, like Adams State, became attracted to the recruitment of soccer players at the high school level. Albert's skill and a team player that has aided her high school team reaching 4-0 during this year's high school soccer season. This could be that positive factor that garners the college recruiter's attention.

Albert's friends and family were all present in the Flagstaff High School auditorium to observe the happy event and witness their very own, Lianna, sign the contract to play for Adams State College.

Albert stated, "My initial reaction to signing was both shocking and spiritual. I was very grateful for everyone who was there to see me a sign."

During the signing ceremony, Albert and Marrow took a moment to thank everyone for their hard work and dedication to getting to where they are today as athletes.

Albert stated, "I thanked everyone who was by my side and who helped me. They stuck by my side by pushing

me and helping me throughout this journey."

Family and friends joined Albert on stage while one of her elementary coaches, Coach Chad, talked about her perspective of the beginning of Albert's journey in soccer when Albert wanted to play soccer as a young female. Albert's former coach mentioned that Lianna was very interested in playing soccer. Her elementary coach wanted her to play goalie for club soccer, so this was part of the inspiration that led her to play soccer and eventually successfully garner a collegiate scholarship with Adams State College.

Lianna lastly stated, "I want to say for all inspiring athletes, is that it's gonna be hard, it's gonna knock you down, but when you have the support, you will move forward."

With laughter and happy tears, emotions filled the auditorium on that day. Both Albert and Marrow's families and coaches made sure to fulfill each athlete's memories, so they wouldn't soon forget this grand event.

A Healthy Homemade Soup to Jumpstart the New Year



Slay sweater weather with flavorful, healthy soup prepared in under 30 minutes.

(StatePoint) When sweater weather arrives, there's nothing quite as comforting as a pot of something savory and delicious simmering on the stove.

As you turn to hearty soups this winter, having the right seasonal staples means you'll be well on your way to having piping hot meals on the table, quickly and hassle-free.

Keep your pantry and fridge stocked with essential ingredients like onions, carrots and celery, along with a collection of earthy, zesty spices and versatile, all-purpose seasonings. You'll also need a rich and all-natural stock handy, such as Kitchen Basics Unsalted Chicken Stock. Simmered all day with chicken, vegetables and McCormick herbs and spices, this deeply flavored stock can bring a burst of savory warmth to countless dishes. It's low on sodium so it's a good-for-you start to many delicious meals beyond soup, like rice, sauces, and more.

To help you embrace the colder weather, try a recipe for a hearty classic loaded with tender veggies, chicken, egg noodles and robust flavor that puts this stock -- aka "liquid gold" -- front and-center. Yep, you guessed it, Savory Homemade Chicken Noodle Soup. Nostalgic and nourishing, all you need is 10 minutes of prep time and 20 minutes cooking on your stovetop.

Ingredients:

- 2 tablespoons vegetable oil
- 1 cup chopped yellow onion

- 1 cup chopped carrots
- 1 cup chopped celery
- 2 tablespoons McCormick Garlic, Herb and Black Pepper and Sea Salt All Purpose Seasoning
- 1/2 teaspoon McCormick Ground Turmeric
- 1 pound boneless skinless chicken breast
- 2 cartons (32 ounces each) Kitchen Basics Unsalted Chicken Stock
- 2 cups uncooked medium egg noodles
- 1/2 cup frozen peas

Instructions:

1. Heat oil in large saucepan on medium heat until shimmering. Add onion, carrots and celery; cook and stir 3 minutes or until softened. Stir in seasoning and turmeric; cook 30 seconds until fragrant. Add chicken and stock. Bring to boil. Reduce heat; simmer, covered, 15 to 20 minutes until chicken is cooked through and tender.

2. Transfer chicken to medium bowl; shred using two forks. Set aside. Stir noodles into broth; cook 6 minutes or until tender. Return shredded chicken to saucepan. Gently stir in peas. Sprinkle with parsley to serve, if desired.

For more great ways to warm up this season, visit mccormick.com/kitchen-basics.

During the short, dark days of winter, healthy soups like this will feed your body and warm your soul.



Intermountain Centers

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We have several full-time openings, working in a group home with adults who need your help with their daily living needs.

Most schedules can be structured in a 7 days on shift and 7 days off shift system, to allow for caregivers to come and stay 7 days before leaving for 7 days off.

Requirements:

Must be 18 or older.

Must possess or obtain Level 1 fingerprint card.

All other trainings will be provided.

Please call Shirley Myrick to inquire and/or schedule an interview.
928-636-2881 x 1611

Or Manuel Humeystewa at 928-713-8465

Rate of pay is \$13.50 (Overtime likely)

Medical, Vision, Dental, 401k (and more) benefits for Full Time employees.

Visit intermountaincenters.org > choose careers > use filter to select Chino Valley openings for further information.
If you need help with this, please contact Shirley or Manuel

Are you into drawing COMICS?

Submit your comics to
consae@hopi.nsn.us
Or

Call 928-734-3283
To find out more
information.

Drawing comics is a great way to show your drawing skills and your side of Hopi Humor. If you have the skill and the humor to draw comics for the Hopi Tutuveni

DISCLAIMER: Comics submitted will become property of Hopi Tutuveni. Name of artist will be displayed and not edited when submitted. Hopi Tutuveni has the right to publish submitted comics.

Hopi Tribe Department of Health and Human Services Covid-19 Emergency Response December 30, 2021 Report

KYKOTSMOVI, AZ – December 30, 2021

This data is updated on the Hopi Tribe's website "COVID-19 Response and Resources" page.

Hopi Health Care Center – Community COVID-19 Testing & Vaccination Information

COVID-19 vaccines are available mornings and afternoons for the month of December for those 5-years and older. To schedule an appointment call (928) 737-6148 or 737-6081- Appointments are required. For questions about COVID-19 vaccines call: (928) 737-6198 or 737-6197

COVID-19 Testing Drive-up Testing schedule: Monday – Friday from 8-9:30am AND 3– 4 pm. Enter at the west entrance & drive around back. Mask must be worn by everyone in your vehicle. Please stay in your vehicle at all times. To schedule for testing or for more information please call (928) 737-6233.

Tuba City Regional Health Care Corporation - Community COVID-19 Testing & Vaccination Information

To all Moenkopi residents, Tuba City Regional Health Care Corporation's COVID-19 vaccine drive-thru clinic is now located west of the Health Promotion & Diabetes Prevention Center building next to the helipad. The vaccine drive-thru clinic is available Monday – Friday from 8:00 am – 4:00 pm with no appointment necessary. Vaccine age requirements are as follows:

- Pfizer Vaccine: 5 years old and older
- Moderna Vaccine: 18 years old and older
- Booster Vaccine: 16 years old and older

"Individual 16 and older who received a Pfizer or Moderna COVID-19 vaccine 6 months or longer ago should get a booster dose."

"All individuals who received the Johnson & Johnson COVID-19 vaccine, at

least 2 months ago should get a booster dose of their choice."

Testing at the Tuba City Regional Health Care Corporation is still being held at the outdoor tent Monday – Friday from 7:30 am – 4:30 pm. Rapid and CEPHEID tests can take approximately 3 hours. Send out tests can take 2-3 days. The address for Tuba City Regional Health Care Corporation is 167 N Main Street, Tuba City, AZ. For more information regarding Tuba City Regional Health Care Corporation's COVID-19 vaccination clinic and testing, please call 1-866-976-5941.

Source: <https://tchealth.org/coronavirus/vaccination.html>

As of December 30, 2021 the United States now has approximately 53,795 million confirmed positive cases with over 820,355 deaths reported.

Over 1,373 million confirmed positive cases now exist in Arizona. Of those, close to 26,905 are in Navajo and 27,717 in Coconino Counties.

Prevention:

Watch for Symptoms - people with COVID-19 have had a wide range of symptoms reported – ranging from mild symptoms to severe illness. Symptoms may appear 2-10 days after exposure to the virus. Anyone can have mild to severe symptoms. People with these symptoms may have COVID-19:

- Fever or chills
- Cough
- Shortness of breath or difficulty breathing
- Fatigue
- Muscle or body aches
- Headache
- New loss of taste or smell
- Sore throat
- Congestion or runny nose
- Nausea or vomiting
- Diarrhea

This list does not include all possible symptoms. CDC will continue to update

Below is the **recommended** updated guidelines for COVID-19 exposure from the CDC as of December 27, 2021:

IF YOU WERE EXPOSED TO SOMEONE WITH COVID-19 (QUARANTINE)	
<p>If you:</p> <p>Have been boosted OR Completed the primary series of Pfizer or Moderna vaccine within the last 6 months OR Completed the primary series of J&J vaccine within the last 2 months</p>	<ul style="list-style-type: none"> • Wear a mask around others for 10 days. • Test on day 5, if possible.
<p>If you:</p> <p>Completed the primary series of Pfizer or Moderna vaccine over 6 months ago and are not boosted OR Completed the primary series of J&J over 2 months ago and are not boosted OR Are unvaccinated</p>	<ul style="list-style-type: none"> • Stay home for 5 days. After that continue to wear a mask around others for 5 additional days. • If you can't quarantine you must wear a mask for 10 days. • Test on day 5 if possible. <p>If you develop symptoms get a test and stay home</p>

Source: CDC Updates and Shortens Recommended Isolation and Quarantine Period for General Population

this list as we learn more about COVID-19. Older adults and people who have severe underlying medical conditions like heart or lung disease or diabetes seem to be at higher risk for developing more serious complications from COVID-19 illness."

Retesting of COVID-19 Positive Employees. Per guidance and alignment with HHCC, CDC, state and local health departments, and OSHA workplace guidance for COVID-19 re-testing of positive or suspected COVID-19 employees before they return to work, nor providing letters to go back to work is not recommended.

The recommended reason for not re-testing is an individual may continue to test positive on a viral test long after they are recovered from COVID-19. These dead viral particles will turn viral tests positive even though they cannot cause disease in others. The Hopi Health Care Center strongly encourages employers to use the CDC's symptom and criteria below even if they continue to test positive. Once they meet the three criteria, they are

no longer considered infectious to others. However, if the employee was severely ill (hospitalized) or in immunocompromised, plead advise them to visit their primary care provide before returning to work.

The "checklist" below will be used by employers to use with their employees to determine when an employee with confirmed or suspected COVID-19 may return to work safely. For additional questions, please call the Hopi Health Care Center COVID-19 hotline (928) 737-6188.

It's been at least ten days since I first had symptoms or received my positive diagnosis if "I've not had symptoms (please note date of first symptoms: _____)

Overall my symptoms have improved and I am feeling better.

It's been at least 72 hours since I last had a fever without using fever-reducing medicine.

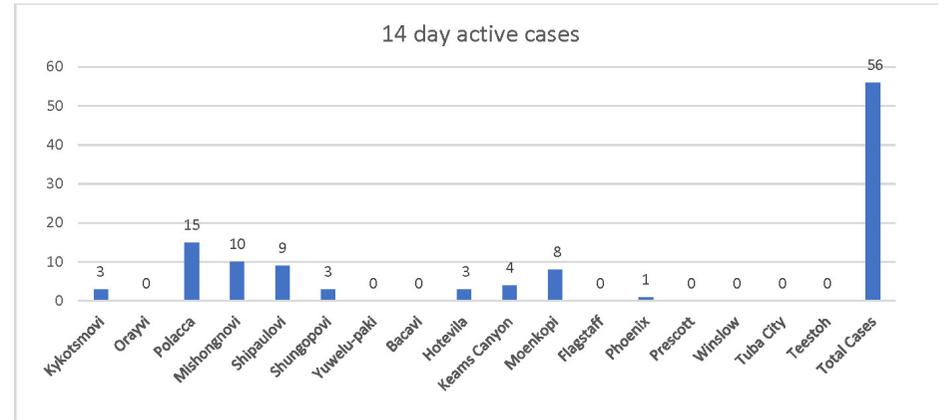
If you checked all three boxes, you are no longer a considered at risk to infect others. You can go back to work!



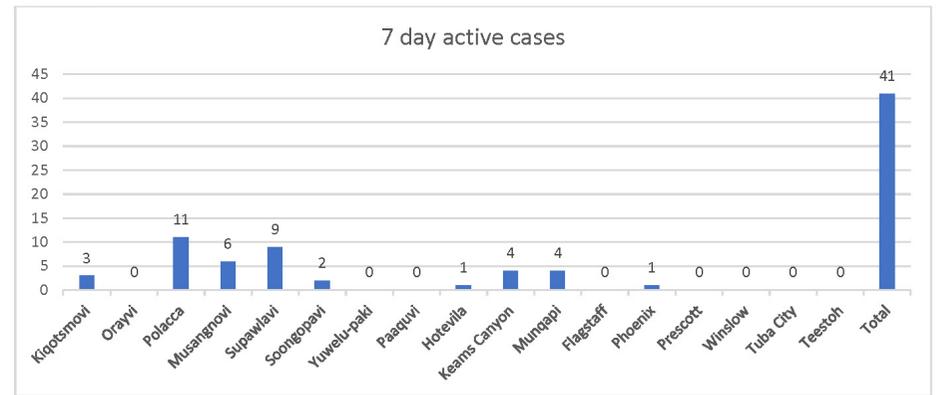
Hopi Tribe Department of Health and Human Services Covid-19 Emergency Response December 30, 2021 Report, Cont.

Village	Most Recent Case
Bacavi	December 10
Flagstaff	November 9
Hotevilla	December 26
Keams Canyon	December 29
Kykotsmovi	December 29
Mishongnovi	December 29
Moenkopi	December 27
Orayvi	December 9
Phoenix	December 29
Polacca	December 29
Shungopavi	December 29
Supawlavi	December 29
Teestoh'	August 27
Tuba City	December 8
Winslow	December 6
Yu Weh Loo Pahki	January 13

Education:



This graph demonstrates the active cases and is stratified by village (includes tribal residing off-reservation). Currently there are 56 active cases that are defined as persons that have had a positive test result or symptom onset in the last 14 days. In this graph, the Total cases bar is all villages combined and should be excluded from the remainder of the graph. This graph is useful in isolating where the virus is most active at the current moment.



This graph demonstrates the active cases and is stratified by village (includes tribal residing off-reservation). Currently there are 41 active cases that are defined as persons that have had a positive test result or symptom onset in the last 7 days. In this graph, the Total cases bar is all villages combined and should be excluded from the remainder of the graph. This graph is useful in isolating where the virus is most active at the current moment.

	COVID-19 Positive last 14-Days	Total Cumulative COVID-19 Positives
Kiqötsmovi	3	178
Orayvi	0	34
Polacca ((Walpi-Sitsom'ovi-Tewa)	15	427
Mishongnovi	10	151
Supawlavi	9	89
Songòopavi	3	261
Yuwelu-paki	0	12
Bacavi	0	72
Hotevilla	3	207
Keams Canyon	4	82
Flagstaff	0	3
Munqapi	8	237
Phoenix	1	3
Winslow	0	12
Prescott	0	1
Tuba City	0	3
Teestoh	0	2
TOTAL	56	1774

Vaccination Data as of December 28, 2021

Village	Population Estimate	Number Vaccinated*	Percent of population vaccinated	Vaccine Ranking Highest=1
Bacavi	337	237	70.33%	7
Hotevilla	871	648	77.39%	3
Kykotsmovi	709	637	89.84%	2
Mushongovi	679	348	51.25%	9
Moenkopi	1,146	831	72.51%	6
Orayvi	103	149	144.66%	1
Shungopavi	1,013	780	76.99%	4
Sipalwavi	371	230	61.99%	8
Polacca	1,908	1,393	73.00%	5
Total*	7137**	5,253	73.60%	

America's forgotten Indigenous rights movement'



Meeting with Secretary of Interior Walter Hickel, Fall 1970. Sec. of Interior Walter Hickel, far left, meeting with people involved in Alaska land claims dispute. From left to right: Tim Wallis, President Fairbanks Native Association; Charles Edwardsen, Executive Director Arctic Slope Native Association; Eben Hopson, Emil Notti; Attorney Barry Jackson (standing); State Senator William Hensley; and Alfred Ketzler. Farthest back on the right are State Senator Ray Christiansen and Frank Degnan. John Borbridge is seated in the foreground. (Photo courtesy of Alaska State Library Historical Collections)

Meghan Sullivan
Indian Country Today

Fifty years ago, the Alaska Native Claims Settlement Act passed into law. In one historic piece of legislation, Indigenous Alaskans' claims to the land were extinguished and a new Indigenous legal landscape was formed. In exchange, Alaska Native communities received title to 44 million acres of land and roughly \$1 billion dollars. These assets were to be overseen by 12 regional corporations and more than 200 village corporations. Only Alaska Natives could become the shareholders of these corporations, which were instructed to simultaneously make a profit, oversee traditional lands, and provide social services to their shareholders.

There are no other corporations like the Alaska Native corporations, and there is no other place in Indian Country with this legal setup. Today, the complex act impacts almost every aspect of Alaska Native life, and yet there has been little reporting on its long-term impacts. Indian Country Today's ANCSA at 50 series aims to change that.

So far, the series has focused on ANCSA's history, including an overview of its creation and its legal terms, a glimpse into a small Alaska Native village that refused to join the ANCSA system and the tale of the all-Native newspaper that kept advocates united across thousands of miles. Next up, we're releasing an article on Alaska Native women's overlooked activism during that time, a visual essay of the grassroots force behind America's forgotten Indigenous rights movement and a recount of

tribal solidarity that occurred behind the scenes.

The series also explores the ways ANCSA currently impacts Alaska Native communities – from deeply personal parts of life like identity and connection to the land, to seemingly unrelated areas such as COVID relief funding and state elections.

This week, we're examining how ANCSA influences life for all Alaskans, Native and non-Native – as Alaska Native corporations have grown overtime to become some of the largest drivers of the state's economy.

Perhaps most importantly, we've been reporting on the unsettled portions of ANCSA and talking to experts about pathways forward. For example, how ANCSA failed to protect subsistence laws, and what can be done to fix it; why a significant portion of ANCSA lands are dangerously contaminated, and who should be responsible for cleaning it; and how there is a lack education on ANCSA, despite the fact that it's a major influential force for all Alaskans. Then there is the matter that started it all: Indigenous traditional lands, which Alaska Native corporations currently oversee. Next week, we'll be releasing an update on this topic and spotlighting related issues, such as communities that never received lands, tracts that still haven't been conveyed, situations that could jeopardize these lands, and different approaches to land protection.

Finally, we've been reporting on what this all means for the future. ANCSA was a starting point -- and each generation of Alaska Natives has worked to create laws that will reflect the future they would like to see. There are several issues that remain unsettled, but today's In-

igenous Alaskans are continuing to find creative solutions to present-day problems. This includes initiatives to increase the state's tribal sovereignty, programs to improve collaboration between corporations and tribes, new shareholder enrollment policies, corporate support of language revitalization, and sustainable sources of revenue.

ANCSA impacted countless aspects of Alaska Native life in a relatively short amount of time. Through all the complexities and nuances of the legislation, this might be the one statement that everyone can agree on. To reflect the variety of experiences, perspectives, and work within the Alaska Native community, the series also features profiles of more than 30 Indigenous Alaskan leaders – ranging from elders who fought for the land, to young advocates coding apps to showcase these very same locations decades later. As many Alaska Natives will tell you, ANCSA and its impacts can be a divisive topic within the community. Some view it as the nation's most successful form of Federal Indian policy, some believe it sparked more problems than it fixed, and some have no opinion of it at all. The profiles aim to provide a small glimpse of this range, while highlighting the diverse scope of ideas that accompany it.

In the coming weeks, we'll be releasing a few more articles, including a feature on ANCSA's resource development tension, an investigation into the mystery of the 13th corporation, and finally, a look at ANCSA's next 50 years.

Will Indigenous people get apology from US?



Indigenous and environmental activists protest in front of the White House in Washington, on Oct. 11, 2021, in anticipation of November's first Tribal Nations Summit since 2016. President Joe Biden announced steps to improve public safety and justice for Native people during the first summit. (AP Photo/Andrew Harnik, File)

Mary Annette Pember
Indian Country Today

An Apology to Native Peoples of the United States was signed into law in 2010, included on page 3,453 of the 3,475-page-long Department of Defense Appropriations Act.

The language of the law is brief.

“Congress recognizes there have been years of official depredations, ill-conceived policies, and the breaking of covenants by the federal government regarding tribes,” it states.

Passed during President Barack Obama’s tenure in office, it “recognizes on behalf of the people of the United States to all Native Peoples for the many instances of violence, maltreatment, and neglect inflicted on Native Peoples by the citizens of the United States.”

The apology landed with a mysterious, unacknowledged thud and has essentially been ignored and forgotten ever since. No president has ever presented the apology in public nor read its words publicly, as noted by the Washington Post.

Now, former Sen. Sam Brownback, R-Kansas, who drafted the apology and worked diligently to get it passed in 2010, is launching an effort to champion the law and convince President Joe Biden to formally recognize it with a ceremony at the White House.

In these times of calls for racial reckoning, as news emerges of the discoveries of thousands of remains of Indigenous children who died at boarding schools in Canada and the U.S., a public apology with no strings attached seems like a win-win all around.

The language in the law even includes a disclaimer,

noting that “nothing in this section authorizes or supports any claim against the United States or serves as a settlement of any claim against the United States.”

It turns out that the history of the law, however, includes an unusual past that may have contributed to its ongoing political obscurity.

‘Spiritual warfare’

Brownback, a former governor of Kansas, was appointed as ambassador-at-large for International Religious Freedom in 2018 by then-President Donald Trump. A Catholic, Brownback is currently a fellow for the Center for Religious Liberty at the Catholic University of America.

Brownback is also closely linked with the New Apostolic Reformation, a charismatic, evangelical Christian movement deeply committed to proselytizing both ultra-conservative politics and “spiritual warfare” techniques that include demonization of Native American spirituality as a means to open the way for global evangelism.

Lou Engle, founder of TheCall Ministries and former member of the Apostolic Council of Prophetic Elders of the New Apostolic Reformation has worked with Brownback on the Native American apology. In his huge TheCall rallies, Engle condemns abortion and gay rights claiming that gay people are controlled by demonic spirits.

During “TheCall Detroit” rally, a group of Christian pastors denounced Engle’s message as “un-Christian, “un-American” and “idolatrous.”

According to Brownback, his work with Engle is limited to forwarding the apology to Native Americans. In response to Kansas Democratic Party questions about his connections with Engle, Brownback said, “They should

know that Lou said things I don’t agree with.”

Brownback shared an apartment with Engle in Washington, D.C, in 2000 and said they have worked together on a few issues, including the apology.

In a zoom interview with Indian Country Today, Brownback refuted any connection with the tenets of the New Apostolic Reformation.

Dominionism, or the New Apostolic Reformation, is linked to the “kill the gays” bill recognized by the Ugandan Parliament. The New York Times reported that it was American evangelical missionaries like Scott Lively associated with the Reformation who have preached anti-gay messages in Africa. Lively and his Abiding Truth Ministries faced possible fines for persecuting LGBTQ people abroad, a crime against humanity under international law.

The Reformation, according to Rachel Tabachnick of Talk To Action, is an example of the growing power of more extreme elements of the religious right in the U.S.

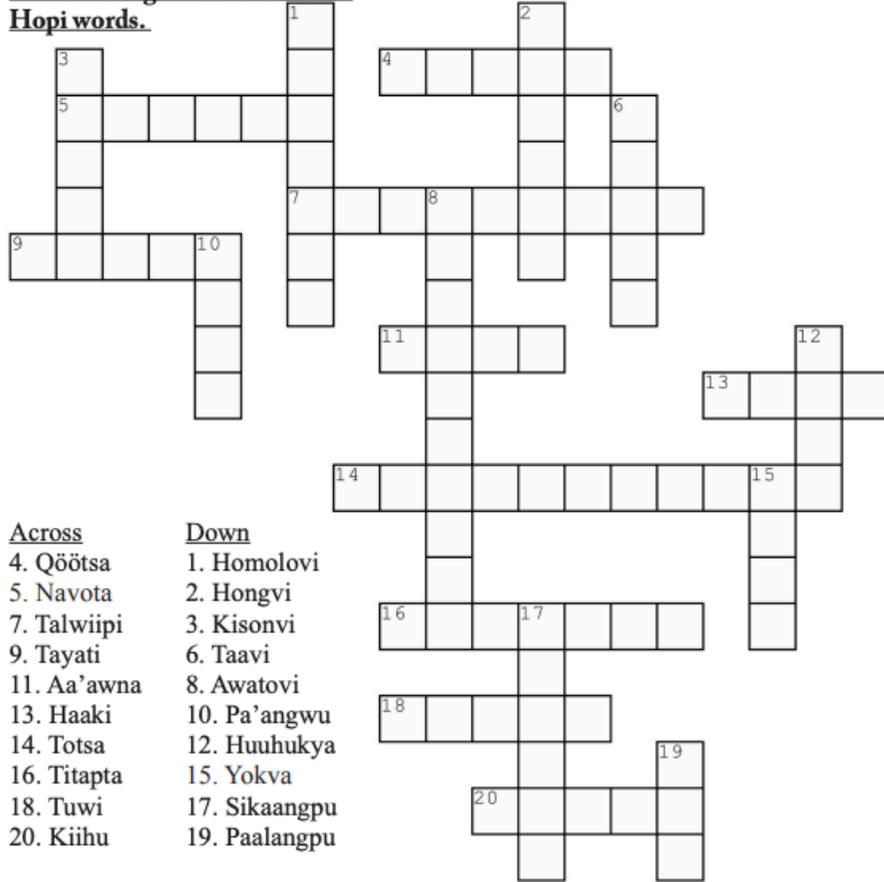
The New Apostolic Reformation followers seek dominion over politics, culture and all aspects of daily life as a means to fulfill the Great Commission, a Christian mandate from the Gospel of Matthew to “make disciples of all the nations and baptize them.” Reformation leaders’ version of the Great Commission pushes an ultra-conservative religious and political agenda that opposes women’s reproductive freedom and gay rights, and pushes the idea that heterosexual Christian men are called by God to exercise dominion over secular society by taking control of political and cultural institutions.

According to the Daily Beast, the Apology to Native Americans is aimed

CONT. ON PG 24

Cross Word Puzzle

Find the English words for the Hopi words.



Across

4. Qöötša
5. Navota
7. Talwiipi
9. Tayati
11. Aa'awna
13. Haaki
14. Totsa
16. Titapta
18. Tuwi
20. Kiihu

Down

1. Homolovi
2. Hongvi
3. Kisonvi
6. Taavi
8. Awatovi
10. Pa'angwu
12. Huuhukya
15. Yokva
17. Sikaangpu
19. Paalangpu

Answers for December 15 issue

Across

2. Finish, 5. Find, 6. Icicle, 8. Five, 10. Raining, 11. Butterfly, 12. No, 14. Slippery, 15. Black, 16. Melt
17. Beans, 19. Cold

Down

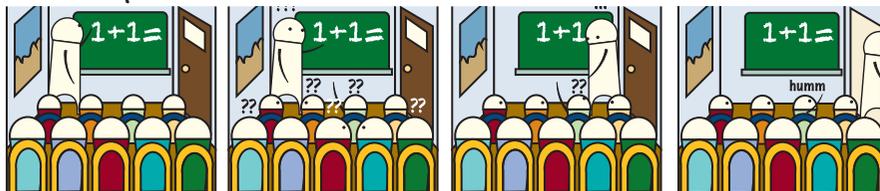
1. Six, 3. Hunter, 4. Blue, 7. Cantalope, 9. Bamboo, 13. Write, 14. Scared, 18. Snow

Call 928-734-3283 for hints or answers

Answers in next issue

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PUZZLES AND GAMES

W D P A T G A P I K L A P K U T U K I O
U H O W A A K A S I P A H O N A F Z K C
T P O R K U N L M S A N I W L U I O A D
A T K O W T O H O O V U S A S A S O O M
G K O J N Z Q F S W A F O A C T S I R O
A L T C M A K Z A I T V O K O K O W E E
D O I S I K W I Y Y Y I T O O T O L O P
S A W A I M I T R N A K H U W H B I A K
O A O M D L V O U G C I L L E E T A Y O
M Q P I H C I S A W A P B A S K K H C Y
I O S I E M N I S A X I Y N L W D O W O
V M O T O T O K O T S K A M A E X S P N
I I H R F V W X K W A A H U C E A P N G
K H O H O M I T S T V M B T P P B Q Z O
I Y O N G O S O N A D I C O R U X W A W

Pavatya
(Tadpole)

Pahona
(Beaver)

Sikwi
(Meat)

Samii
(Fresh Corn)

Noqkwivi
(Corn & Meat Stew)

Kowaako
(Chicken)

Leetayo
(Fox)

Pat Ga
(Squash - Pumpkin)

Koyongo
(Turkey)

Kokowe'e
(Rooster)

Isaw
(Coyote)

Hekweepu
(Brownish Lizard)

Hootsoko
(Small Eared Owl)

Hoonaw

(Bear)

Tokotska
(Black Bird)

Tsili
(Chili)

Wutaga
(Corn Gruel)

Mooro
(Burro)

Moosa
(Cat)

Pooko
(Dog)

Mosayru
(Bison, Buffalo)

Qomi
(Sweet Corn Cake)

Tootolo
(Grasshopper)

Yongosona
(Turtle)

Toho
(Mt. Lion)

Sowiyngwa
(Deer)

Hohomitst
(Pocket Mice)

Wakaasi
(Cow)

Hospowi
(Roadrunner)

Tsiro
(Small Bird)

Kwaahu
(Eagle)

Paakwa
(Frog)

Piki
(Blue Corn Bread)

Toosi
(Sweet Corn Meal)

Qaao
(Corn)

Tumna
(Potato)

Pikami

(Wheat & Sweet Corn Pudding)

Somiviki

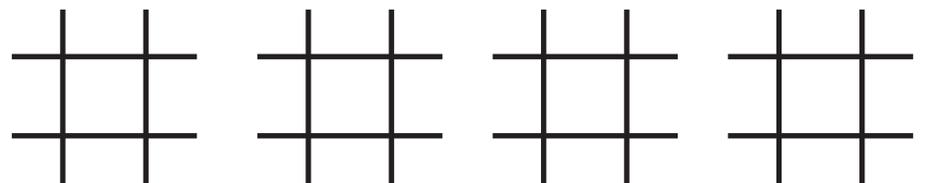
(Blue Corn Flour, Sweet

Tamale)

Piklapkutuki

(Roasted & Salted Crumbled Piki)

TICK-TACK-TOE





Larry's Corner

2020 part 2

Well, we made it! It's a brand-new year, and I have a brand-new outlook on life. Usually, people on social media would say, "This year is gonna be my year" or "I'm gonna renew everything this year." You know about those sayings as if a year will define who you are and what you do during that year, and then we come to grips within a couple of months, and we're back to our usual mindset... at least the majority of us do that.

So, it's 2022, and I don't feel any different; I don't feel like this is a new year; I feel like the last year 2021 was the same as 2020, you know, just one continuous extension of the year 2020. I know we have been through some hardships during 2020, and our lives will never be the same. I know my life has changed, some for the better and some for the worst, but we can't all be perfect. When you look back at the past two years when the world shut down, you think to yourself, "man, I can't believe I made it" then you start to thank everyone and everything for making it this far.

Sometimes I compare my life to a newspaper or magazine subscription because I pay for a particular time. When it says I need to renew, I quickly take out my "life" credit card and renew my subscription to life for a certain amount of time. But all in all, I think we are trying to buy more subscriptions to life. Even though it says lifetime subscription, we still must pay something.

When I was born, the world stopped for me just to see the most extraordinary kitten ever. Everyone from the far lands came to see me when I was just a kitten, and it was like I was a Cat God or something; everyone worshiped me.

But then, **THEY FORGOT ABOUT ME** when I got older, and I had to make my way in life. It had seemed that no one cared for whom I was anymore, I had glory and riches, but now I must fend for myself.

Life is like that, when you're a baby, everyone will bend over backward for you, you become rich with toys, games, and diapers. But as we got older, now we must buy our toys, games, and diapers...but I digress.

But enough of the bad things in life, right? We should be grateful for the life we still have and not the life we could have had in the past; unless you were a rap artist and thinking your album would go platinum, then I would choose that past life. Like my Gwa'ah always says, "We need to move on, we can't do anything for the past, and we can't do anything about the future." But for sure, we can control our present and maintain our health, wealth, and outlook in life.

Think of it this way, life could be a gamble if you make it like a casino game, but life can be predictable, like cheating at the Blackjack table in Las Vegas. Life is something we must figure out by ourselves, it's not like a Lifetime movie where the guy always gets the girl, or the killer is always the best friend at the end of the movie... Lifetime movies are so predictable.

If you want to be healthy and make sure your outlook in life is positive, you have the power to do so. You can't wait for the turnaround; we can decide when to board that train.

Yes, I know, life knocked us down these past two years, but that shouldn't define who we are today. We should want to say, "I will move two more years forward and not look back."

Now that's something I would say, but I rarely practice because of what life has thrown at me. Sure, it's easy to read but making it happen is another story.

When we were young kittens, life seemed so easy, life seemed to true, and life seemed so "Peaches and Herb" like, you know, very sure of itself.

So, who do we blame for the past two years? On so-

cial media, everyone blames the President of the United States. We common folk blame someone who knows just as much information as we do, but we do it anyway just because the person may have a title in front of their name. So, who can we blame for all these mishaps? Who will be the scapegoat? Who will take the fall? That's how we are today. We look for the quickest solution to a problem that we can't control ourselves, so we start blaming someone who has like-powers, a title, and a little more "say so" in the community than the common folk. It's easy to blame others, but it's hard to support others when someone needs it the most.

Am I a perfect cat? Well, no, sometimes I lie, cheat, and blame, but that does not make me an evil cat; it makes me just like everyone else. And just like everyone else, we put our problems on someone who will take the fall for us. So why do we do that? One reason could be to make us feel comfortable about the issues we cannot solve.

So, I want this year to be the year where we can all look forward to a brighter future, one where we can't possibly blame others for our misfortune, and one where we own up to our problems so we can finally solve them.

So, my advice to you is that 2022 is the year when we start to turn our luck around, we begin anew, and we begin to make things right. Even though it may be too late, we can still make it happen. I don't know what will happen, but we will make it happen. But then again, if the government decides to give me another check this year, I won't call them horrible cat words and just make a quick deposit and spend it before they recall it.

Thank you for reading my corner. So, bringing in the New Year, I'm your host, Larry the Cat; I will see you next round.

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HTEDC is seeking a General Manager for the Hopi Cultural Center.

HTEDC is seeking a General Manager for the Hopi Cultural Center.

The GM is responsible for all areas of the property operations as well as the successful coordination and directing of activities within the Hopi Cultural Center.

Selected applicants must have: A professional, positive attitude with employees, co-workers and general public; Maintain product and service quality standards; and assist employees in maintaining a seamless, positive experience for guests in all aspects of the Hopi Cultural Center.

- Assist in preparing annual budget
- Ensures that HCC is always maintained
- Maintain product and service quality standards
- Demonstrate a proactive and enthusiastic attitude in providing excellent customer service
- Promote teamwork and act as a positive role model
- Ability to communicate and multi-task in a fast-paced environment
- Ability to anticipate and solve problems
- Minimum 5-year knowledge and experience in hospitality management
- Possess a four-year college degree or equivalent experience

For more information, please contact Cindy Smiley at (928) 522-8675 or email csmith@htedc.net

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HAPPY BELATED BIRTHDAY!!

HAPPY BIRTHDAY to Terina Lewis
 We wish you more to come, be happy
 and be positive!
 Always love you - Celena Numkena

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Alfonso Sakeva,
 Sergeant-At-Arms

Village of Upper Moenkopi

Robert Charley
 Philton Talahytewa, Sr.
 Hubert Lewis, Sr.
 Michael Elmer

Village of Bakabi

Dwayne Secakuku
 Clifford Qotsaquahu
 Velma Kalysesvah

Village of Kyakotsmovi

David Talayumtewa
 Phillip Quochoytewa, Sr.
 Danny Honanie
 Herman G. Honanie

Village of Sipaulavi

Rosa Honanie
 Alverna Poneoma
 Raymond Namoki

Village of Mishongnovi

Delores Coochyamptewa
 Pansy Edmo
 Mervin Yoyetewa

First Mesa Consolidated Villages

Albert T. Siquah
 Dale Siquah
 Wallace Youvella, Jr.



Will Indigenous people get apology from US? Cont.

at removing barriers that prevent non-White people from becoming evangelical Christians and forwarding the Reformation agenda to create a theocracy headed by its leaders.

These barriers, according to Engle, are demons called Baal, Leviathan and the Queen of Heaven, fed by sins committed by Native peoples' ancestors or sins committed against them or both. In order for the sins to be removed, there must first be ceremonies of apology and reconciliation. The Daily Beast describes Brownback's apology to Native Americans as an exorcism.

A move to reconciliation

Brownback has appeared at numerous Reformation events, including a prayer vigil hosted in 2011 by then-Texas Gov. Rick Perry. Former Alaska governor and Republican vice presidential nominee Sarah Palin is involved in a Reformation spiritual warfare network that professes to fight witches and witchcraft and promotes a religiously based wealth-transfer scheme as a means to implement theocracy, a governmental system in which leaders are regarded as guided by the divine.

On The Apology website in which Brownback promotes a movement encouraging public and official federal recognition of the apology law, an embedded short film explaining the movement includes end credits featuring Engle, whose Kansas City church also helped sponsor Uganda's "Kill the Gays" law.

The Apology website and film also feature Negiel Bigpond, a citizen of the Yuchi tribe, a longtime friend and associate of Brownback. Bigpond is co-founder of Two Rivers Native American Training Center, a Reformation-affiliated organization that trains people for spiritual warfare

and land redemption. Bigpond describes his own experience as a student at the Chilocco Indian School, a federal Indian boarding school in Oklahoma.

"I just felt like it was time the Native people receive an apology from this nation," he told the Washington Post. "I believe it would help — not so much that we would get granted great finances and buy the land back or anything like that. It was a spiritual thing."

In the convoluted dominionist vision for world domination, Brownback's apology to Native Americans will drive out demons associated with traditional Native spirituality, pave the way for Native people to embrace dominionism and ultimately lead to a global theocracy led by dominionists.

In a zoom interview with Indian Country Today, Brownback said he spent years working to establish a free-standing apology bill and finally settled for attaching the law to the defense spending bill.

"The goal of the apology is reconciliation, although it doesn't end the process," he said. "It lances the boil so healing can start. You have to acknowledge the wrong before healing can start."

Brownback said that when he first introduced the apology bill in 2009, the National Congress of the American Indians supported it, as did Bryan Dorgan, a former Democratic senator from North Dakota who was chairman of the Committee on Indian Affairs.

Neither Dorgan nor NCAI leadership provided comments to Indian Country Today when asked about Brownback's current efforts to push for a public apology.

The White House also declined to comment.

LIVING

5 Tips for Sticking to a Schedule in the New Year

(StatePoint) Sticking to a schedule is good for health, wellness and productivity, and the start of a new year is the perfect time to form great habits. Resolve to adhere to a daily routine with the following tips and tricks:

- **Write it down:** The act of writing things down can help reinforce priorities. Keep a list of short- and long-term goals, events and meetings. Be sure to check items off your list as you complete them. Doing so can help you stay motivated.

- **Get a good watch:** Keep yourself accountable with a good watch. The line-up of Edifice watches by Casio are not only stylish, they contain must-have productivity features, such as multiple alarms, as well as countdown timers displaying the remaining time until the alarm beeps. They also connect with your smartphone and offer cool, sync-up features that help you keep your essentials organized, such as "phone finder." If you prefer a sportier timepiece, Pro Trek watches offer similar alarm features, along with step counters and sensor technology like altimeters, compasses and more, all of which are great for hikes, fishing expeditions and other outdoor activities.

- **Keep it consistent:** Keep both bedtime and the time you awake consistent day-to-day. Doing so can mean better quality slumber so you will be more alert, energized and ready to tackle tasks. Consistent meal times can also be beneficial, helping you maintain your energy throughout the day, manage metabolism and avoid hunger.

- **Don't overdo it:** It can be tempting to try to schedule more tasks and to-dos into your day than is actually realistic. Doing so however can leave you feeling constantly stressed, and always in catch-up mode. Be sure your schedule offers you sufficient time to actually complete tasks and travel between appointments.

- **Practice self-care:** Downtime is essential. Whatever self-care looks like to you, be sure to build it into your schedule, whether that means relaxing with a good book, getting together with friends or working out.

Make 2022 the year you finally create and maintain a well-balanced schedule. With wearable tech and smart habits, you'll be more inclined to stick with the program.



Larry the Cat would like to say
'Meow' to the New Year and
many more to come!



Two Nooksack tribal citizens who were disenrolled and are now facing eviction encounter Nooksack police while entering a tribal court on Sept. 12, 2019. The tribe is now pressing forward with evictions of 61 disenrolled citizens and two of their enrolled children, but bad weather forced a scheduled Dec. 28, 2021 eviction. (Photo courtesy of Galanda Broadman law firm)

Chris Aadland

Underscore.news and Indian Country Today

Severe winter weather temporarily delayed the planned evictions set for this week for some of the more than 60 former Nooksack tribal citizens who were among hundreds disenrolled from the tribe.

Despite at least five pleas from federal agencies to delay the actions while a civil rights investigation is completed, the tribe was set to begin evictions or the hearing process on Tuesday, Dec. 28, for some of the 61 former tribal citizens and two of their children who are enrolled members living in 21 federally funded homes on Nooksack tribal land.

But record cold temperatures and snow delayed the process for at least two families this week – one that had been ordered to vacate by Tuesday and another that had an eviction hearing scheduled for the same day.

Gabe Galanda, a citizen of Round Valley Indian Tribes and the attorney for the families facing eviction, said the hearing was rescheduled for next week. He also said that the man and his family ordered to vacate by Tuesday expected to be removed from their home by police, but that it appeared officers were unable to reach the home because of snow and ice.

Still, Galanda said he doesn't expect the reprieve to last long.

"All signals are that they are moving full speed ahead," he said.

Tribal Chairman Ross Cline confirmed in an email to Indian Country Today on Wednesday that the recent poor weather appeared to have delayed the eviction process but didn't say how long he expected the pause to last.

He said the evictions will proceed nonetheless. The tribe has said the 63 people must vacate because a 2019 policy change prohibited non-tribal members from living in tribal housing. The tribe has said those homes are needed for Nooksack citizens.

At issue is whether those who are being kicked out fully own the homes or at least have equity in them. Galanda has said in all but one case, the former tribal citizens being evicted had lease-to-own agreements with the tribe

for the federally subsidized homes. Many of the lease periods have been completed, he said, meaning the residents should own their homes.

The tribe has said no such arrangements existed.

Other concerns have been raised about a lack of due process for the residents through the tribal court. The tribe has prevented Galanda and other attorneys from representing residents in court and in other hearings, he said.

The concerns prompted the federal Department of Housing and Urban Development to first ask the tribe to delay the evictions in September. That same month, HUD recommended the Department of Interior launch an investigation.

Since then, other federal agencies, including the Bureau of Indian Affairs, have pressed the tribe to delay any eviction proceedings until the Department of the Interior completes its investigation and determines whether the tribe is violating civil rights or other federal laws in moving forward.

The BIA again asked the tribe to delay any evictions on Dec. 23, a day after Indian Country Today published a story about the issue. On Monday, Dec. 27, HUD officials told Galanda that the agency or its partners may be able to provide assistance or coordinate help for any families evicted.

"Based on the latest information we have received, it appears that the Nooksack Tribe intends to proceed with their eviction process in spite of both HUD's and BIA's request(s) that the Tribe delay such action for thirty days," the agency said.

The federal government on Dec. 17 and Dec. 27 warned the tribe that it could be sanctioned or face other adverse actions if it proceeds with the evictions before an investigation is complete, or if the review finds violations of any federal laws or HUD program requirements.

Cline said the tribe has provided federal agencies the requested documents, including those that show the residents did not have lease-to-own agreements with the tribe.

The evictions have been upheld in previous court challenges, he said. In addition, a federal court earlier this year ruled that the tribe had immunity from lawsuits chal-

lenging the disenrollments and that the tribe, like other federally recognized tribes, had the right to define who qualifies for tribal citizenship.

"What is not alleged is the enrollment status. They were disenrolled roughly 4 years ago," he said in his email. "If Gabe Galanda really cared about Native American Indians he would be doing his magic and gaining much needed Nooksack Tribal trust land so we could work out a deal to leave his non-Indian clients on Nooksack Trust Land."

The controversy, which dates back about 10 years, eventually led the federal government to temporarily withhold about \$14 million from the tribe and criticize the disenrollments as part of what officials said was a plot by "abusive" and "illegitimate" pro-disenrollment tribal leaders to seize and maintain power.

The people the tribe is trying to evict are among the last of a group of 306 – about 15 percent of the tribe's population – who were disenrolled and still lived on tribal lands. Many of those facing eviction are elderly or have lived in the same home for generations, Galanda said.

The timing of the evictions, Galanda said, comes amid "historic circumstances" – during the Christmas and New Year's holidays, amid a surging COVID-19 pandemic, just months after historic flooding and days after record-breaking winter weather.

The family that had its eviction delayed because of weather has been on "pins and needles," he said, expecting to be forced from their home by tribal police because they "did not and will not vacate."

In recent days, Galanda said people, including a drum group, have gathered in solidarity at the homes of some of the families facing evictions.

He said he has encouraged those gathered and the families to "not give this process credence," saying they should stand their ground and not willingly vacate the homes. He said he's told them to record any eviction processes or any efforts by tribal police to serve notices or enforce eviction orders.

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\$2.5B headed to tribes for water settlements



In this April 30, 2020, file photo, a sign marks Navajo Drive as Sentinel Mesa, homes and other structures in Oljato-Monument Valley, Utah on the Navajo Reservation, stand in the distance. Included in the infrastructure deal that became law last month is \$2.5 billion for Native American water rights settlements. The agreements quantify individual tribes' claims to water and identify infrastructure projects to help deliver the water to residents. (AP Photo/Carolyn Kaster, File)

Suman Naishadham and
Felicia Fonseca
Associated Press

WASHINGTON — For over a decade, residents of the rural Fort Apache Reservation in eastern Arizona have been promised miles of pipeline that would bring clean drinking water to their communities.

Now, a one-time windfall to help carry out the agreement could be on its way.

The federal infrastructure bill signed last month includes \$2.5 billion for Native American water rights settlements, a tool tribes have used to define their rights to water from rivers and other sources and get federal funding to deliver it to residents.

The federal government has not disclosed how the money will be divvied up. But tribes involved in more than 30 settlements — many in the U.S. West, including the White Mountain Apache of the Fort Apache Reservation — are eligible and eagerly awaiting specifics.

“These are longstanding lapses in the building out of infrastructure ... to make sure that people in Indian Country are not left behind,” said Heather Whiteman Runs Him, who is from the Crow Nation of Montana and directs the University of Arizona’s Tribal Justice Clinic.

Access to reliable, clean water and basic sanitation facilities on tribal lands remains a challenge for hundreds of thousands of people. The funding for settlements is

part of about \$11 billion from the infrastructure law headed to Indian Country to expand broadband coverage, fix roads and provide basic needs like running water.

The U.S. Supreme Court ruled in 1908 that tribes have rights to as much water as they need to establish a permanent homeland, and those rights stretch back at least as long as any given reservation has existed. As a result, tribal water rights often are more senior to others in the West, where competition over the scarce resource is often fierce.

Litigation can be expensive and drawn-out, which is why many tribes have turned to settlements. The negotiations generally involve tribes, states, cities, private water users, local water districts and others and can take years if not decades to hash out.

“What makes them a complicated and often very slow-moving process is there are huge potential ramifications for how a tribal water right gets quantified and developed,” said Richard “Jim” Palmer, the White Mountain Apache Tribe’s attorney general from 2010 to 2018.

Nearly 40 water rights settlements have been reached with tribes, some of which include more than one tribe. The Interior Department said 31 of the settlements are eligible for funds from the infrastructure bill.

“This money will really help us to fulfill our end of the deal,” said Elizabeth Klein, senior counselor to the Interior secretary.

Congress approved the White Mountain

Apache settlement in 2010. The tribe received more than one-third of the water it claimed it was entitled to from two rivers that flow on the mountainous reservation in exchange for the promise of federal money to deliver the water to tribal communities.

The tribe has said it needs federal funding for water storage, surface water treatment facilities and miles of pipeline so residents can have a reliable and clean source of drinking water.

The projects stalled, however, because of cost overruns and technical issues that took years to resolve and even more negotiations to secure additional funding, Palmer said. He added that’s typical of many tribal water rights settlements.

“It’s a situation of having a lot of money on paper but it being very, very difficult to access and implement ... without a staggering amount of red tape getting in the way,” said Palmer, who is White Mountain Apache.

As a result, residents of the reservation still rely on over-pumped wells or consume water that’s potentially contaminated with heavy metals, Palmer said.

Congress’ piecemeal approach to funding tribal water rights settlements is what makes the \$2.5 billion in the infrastructure deal important, said Jay Weiner, an attorney and Native American water law expert.

“It kind of clears the decks on these annual funding cycles so you have less com-

petition for ... limited dollars,” he said.

The Navajo Nation — the largest Native American reservation in the U.S. — said it expects to receive funding from the infrastructure law for a 2020 settlement it reached with Utah for water in the upper Colorado River basin.

Congress authorized \$210 million for water delivery infrastructure and agricultural conservation projects to help bring running water to the Utah side of the reservation, but lawmakers did not provide full funding.

Meanwhile, residents and public health experts are concerned about groundwater contamination from uranium and arsenic. On the Utah portion of the Navajo Nation, the tribe has said hundreds of households — or roughly 40 percent of the residents — lack running water or proper sanitation facilities.

The 27,000-square-mile reservation is larger than West Virginia and also stretches into Arizona and New Mexico. Homes are scattered on the landscape, adding to the difficulties in transporting water.

Tribes say the faster they get the funding, the sooner they can start long-anticipated projects to make use of water deemed theirs on paper.

“Ultimately, it really is about allowing and facilitating tribes to be able to put their water to use, which is the point of the whole exercise,” Weiner said.

As COVID fueled the drug crisis, Native people hit worst



Rachel Taylor clutches a buckskin satchel filled with the ashes of her son, Kyle "Little Crow" Domrese, pictured at right, who died of an overdose, as she sits in the home they shared in Bemidji, Minn., Wednesday, Nov. 17, 2021. Just weeks remained until the anniversary of the day she opened his bedroom door and found her son face-down on his bed. The death rate from drug overdoses for Native Americans has surpassed white people and is now the highest in the nation. (AP Photo/David Goldman)

Associate Press

BEMIDJI, Minn. — The medicine man told her she should soon give her son back to the earth.

Rachel Taylor kissed her fingertips and pressed them to the crow sewn onto a leather bag nestled on the couch in the living room. "Oh, my baby," she whispered, and hugged the buckskin satchel filled with his ashes.

Nearly a year ago, she had opened his bedroom door and screamed so loud she woke the neighbor. Kyle Domrese was face down on his bed, one of more than 100,000 Americans lost in a year to overdoses as the COVID-19 pandemic fueled America's addiction disaster.

When he was 4, the medicine man had given him his Ojibwe name: Aandegoons — "little crow." She traced the outline of the black bird on the sack.

"Love you," Taylor said to the bag, as she does each time she leaves for work in this city surrounded by three Ojibwe reservations in remote northern Minnesota.

As the pandemic ravaged the country, deaths from drug overdoses surged by nearly 30 percent, climbing to a record high. The drug crisis has also diversified from an overwhelmingly White affliction to killing people of color with staggering speed. The death rate last year was highest among Native Americans, for whom COVID-19 piled yet more despair on

communities already confronting generations of trauma, poverty, unemployment and underfunded health systems.

It is no longer an opioid epidemic, but one in which people are dying from deadly cocktails of many drugs. Deaths involving methamphetamine have nearly tripled in recent years, with Native Americans 12 times more likely to die from it.

As Taylor began her shift at the Northwest Indian Community Development Center, a posterboard propped against the wall was pasted with 49 faces — a collage of their dead to drugs.

Taylor's tribe, the White Earth Nation, studied of the lives they've lost to addiction.

"Their death certificates say they died of an overdose, but that's not right," one member of their study group said.

These deaths were a culmination of far more than that: Despite their resilience, Native Americans carry in their blood 500 years worth of pain from being robbed of their land, their language, their culture, their children. In living people's memory, children were taken from their families and sent to boarding schools with the motto, "Kill the Indian, save the man."

"What they died of is a broken heart," the study says.

For years, Taylor tried to break the cycle.

Her grandmother was sent to a Christian boarding school, where she was taught to

be so ashamed of her Ojibwe language that she would only speak or sing it after drinking.

Taylor had her daughter when she was 19 and her son a few years later. She lost custody of them for a couple years as she battled her own addiction to opioids and cocaine. She told them she wished she could fix all the dysfunctional things that happened when she was using.

"Then I thought, well, then my mom would have to go back and fix things, and then my grandma would have to go back, it would have to go on like that for generations," she said.

Taylor had lived in more than 50 places before she turned 18 — foster homes, battered women's shelters, on the streets — and faced sexual, physical and mental abuse.

"The things I blame on generational trauma are not feeling good enough, not feeling worthy enough, not feeling loved," she said.

She prayed to her creator to spare her children, and she told her son every day that she loved him.

White Earth Nation too worked hard to save its people from addiction, and many years lost no one to overdoses on the reservation. But then the pandemic arrived and proved too painful for some.

And now in Taylor's shaking hands, she holds her son's picture — another face for the posterboard, lost January 11, 2021.

At first, she put his ashes in an urn, but it was sharp metal. A friend made the buckskin bag that she could hug. It's become the center of her world.

He'd always loved to laugh, so Taylor teases the bag of ashes.

"Keep an eye on the cat," she'll say when she leaves the house. Then she tells the cat to keep an eye on him.

The wind churned snow across the prairies, so Dr. Carson Gardner, the medical director of White Earth Nation's health department, told the tale of the Windigo as a metaphor for addiction.

This story of an evil spirit in Ojibwe folklore can only be spoken with snow on the ground as a layer of protection from the monster. The Windigo is a cannibal that sings a song, and anyone who hears it must cover their ears and run away, he said. Otherwise, they develop an insatiable hunger.

"You will first eat everything in your lodge, and when that's gone, you'll eat everything in your neighbors' lodges. When that's gone, you will eat your neighbors. You will finish off by eating yourself," said Gardner.

Their reservation spans more than 800,000 rugged acres of prairie and lakes, dotted with small villages, known for glorious summers and long unforgiving winters. But despite the vast terrain, it's sparsely populated, and they live the belief that all should **CONT. ON PG 28**

As COVID fueled the drug crisis, Native people hit worst, Cont.

be loved like family.

“Those who listen to the Windigo song aren’t bad people,” Gardner said. “They just didn’t plug their ears and walk away. They didn’t know how powerful the song was.”

Rachel Taylor’s son once wrote her a letter because he thought his addiction was killing him: “I can’t control it. I hope you can forgive me. I’m sorry, I love you, I wanted to spend more time with you.”

He’d started abusing pills as a teenager when he got a prescription after having surgery for an infected finger. Then, consumed by the madness of addiction, he would smoke anything — methamphetamine, heroin, fentanyl — that might quiet his lifelong anxiety and depression.

But just before the pandemic bore down, his mother felt hopeful.

She and her son quarantined together at her home in Bemidji, a city of 15,000 people. Her son had gone to treatment, sober 168 days. His cheeks were full again, and he asked her to make his favorite peanut butter cookies.

“I’m glad I still have a chance to make my loving mom proud,” he wrote in a journal.

But the months dragged on, and he told her it seemed like the pandemic would never end. He couldn’t get a job. He was isolated. He said he felt like a bum.

“He just gave up,” she said. He started using again, then dealing drugs to support his habit.

All around them, people were dying. On the White Earth reservation, ambulance calls for overdoses tripled, Gardner said. They posted big red signs in gas stations and tribal buildings: “overdose alert,” they said. “Please look out for each other.”

Joe Kleszyk, the commander of the region’s drug task force, sounded the alarm, too: “An epidemic within a pandemic,” he told the local newspaper in August 2020. The task force covers five counties and two reservations, including White Earth.

The number of overdoses it investigated skyrocketed from 20 in 2019 to 88 last year. Fifteen of those were fatal, triple the year before.

It’s getting worse: This year, there’s been 148 overdoses, and 24 of those victims died.

In Minnesota, as across the country, drug dealers now cut nearly every drug on the street with fentanyl, a cheap and deadly synthetic opioid so potent the equivalent of a sugar packet can make 40 doses, Kleszyk said. “It’s a game of Russian roulette,” he said.

At the same time, the pandemic pushed many toward addiction, called a “disease of despair.”

Unemployment in Indian County surged to 26%. And with the federal government’s disinvestment in Native communities, many were already living on the brink of poverty — sometimes just across the street from predominantly white gated communities and summer vacation resorts.

On top of that, the healing traditions many turn to in troubled times, like sweat lodges and talking circles, were suspended. Theirs is a communal culture, and people were suddenly isolated.

Of the 148 overdoses the task force investigated this year, 124 victims were Native.

“I’m sick of telling people that their kids are dead,” Kleszyk said.

When officers on the White Earth reservation arrived on Aug. 5, 2020 to deliver the news to Betty Opegard, her knees buckled, and she collapsed to the ground. Her daughter, Beth Renee Hill, a 32-year-old mother of three, died of an overdose involving methamphetamine.

Hill’s Ojibwe name, Bebaanimadookwe, is the word for how snow sparkles in the sunshine.

“She was like that, she sparkled in people’s lives, she was so beautiful,” said Opegard. “She could make a lot happen in a day.”

Hill started taking methamphetamine a couple years ago and fell apart fast. She lost custody of her kids and despaired, so she did even more drugs.

Opegard used to wake up each morning and run through the names of her eight children from oldest to youngest, imagining where they were and what they were doing. She forced herself to stop, because when she got to Hill, it felt too much to bear.

For months, Hill’s father just held her picture and cried. Now he’s buried next

to her. He died in January, and Opegard blames a broken heart.

Amid all this death and dying, one of the most urgent questions White Earth and other Native American communities are facing is how to spare the next generations from starting the cycle anew.

Indian health care has been underfunded for decades. When the American government forced Native Americans off their land, it signed treaties with tribes promising to provide for them necessities like health care. The dead from addiction is proof it’s never kept its word, said Minnesota Sen. Tina Smith.

The national average for health care spending is just over \$11,000 per person, but tribal health systems receive about a third of that and urban Indian groups even less, according to the National Council of Urban Indian Health. COVID-19 added another blow to this already stressed system.

Smith introduced a bill this summer that would usher \$200 million in grants to Indian organizations to bolster their mental health and addiction treatment. The bill, still stalled in Congress, would empower Native organizations to address addiction their own way.

In the years before the pandemic, the White Earth tribe married western medical interventions with the traditional healing practices that helped their people survive as the government tried to erase them. They trained thousands how to use the overdose-reversal medication naloxone and estimate that’s saved 1,000 lives, Gardner said. They saved just as many through the millennia of inherited wisdom: drum circles, tobacco ceremonies, the dark, humid honesty of praying in a sweat lodge to balance their bodies, souls and minds.

Their motto is unconditional love, Gardner said. People can recover if they’re given hope and healing, so they don’t give up on anybody, no matter how deep their addiction.

Georgianna Garbow-Warren’s addiction to methamphetamine for years left her homeless — she and her husband lived in abandoned houses, in shelters, eventually under a bridge. She lost custody of her three children. She felt like she was

living in circles: She’d use drugs, get her kids taken, clean up, get them back, start the cycle again.

She grew up on the White Earth reservation near Beth Hill. She can rattle off names of other neighbors they’ve lost to addiction.

Garbow-Warren had a fourth child in 2019, a son born premature at four pounds, seven ounces. They took him straight from the hospital.

She kept using meth: “I wanted to take all that pain away,” she said.

Then she couldn’t breathe, went back to the hospital and was diagnosed with congestive heart failure from the damage meth had done. She was in and out of emergency rooms. One day she was lying in bed there and thought: “Oh God, do I really hate myself this much?”

She turned herself into the police on an outstanding warrant, and told them she wanted treatment. It was February 2020, just as the pandemic began brutalizing so many battling addiction.

“This year there’s been the most funerals I’ve been to in my whole life,” she said. Her sister was hospitalized in March with liver and kidney infections from drinking and drug use.

She couldn’t see when Garbow-Warren visited her. The doctors said she could hear them. They played her favorite song by Sir Mix-A-Lot and she wiggled like she was trying to dance. She died a couple days later.

“I’ll never get the image out of my head,” she said. One of her sisters is now in treatment, a brother still uses, and she’s afraid of getting a phone call that he’s dead.

Her husband found recovery, too. They got an apartment, a dog, a car, and slowly regained custody of their baby, who has cerebral palsy. He can’t crawl, and scoots around on his back.

“I blamed myself. I felt a lot of guilt and shame, a lot of pain,” she said, about her son’s medical difficulties. Then a doctor told her there was no way to know if it was from her drug use or something else.

She doesn’t know about her older children. Her son turned 18 this year, the others are 17 and 10. She sometimes imagines tracking

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Climate Change: Navajo Nation faces drought, fires, flooding

A local dam that holds water fed by a well in the watershed area of the Chuska Mountains provides water for wild horses and herds of cattle. All across the Navajo Nation, communities have been impacted by the low rainfall and snowpack because of drought caused by climate change. (Photo by Pauly Denetclaw for Indian Country Today)

Pauly Denetclaw
Special to Indian Country Today

GALLUP, New Mexico — It's an overcast, windy November day as Zachariah Ben stands tall over the small, folding table at a local flea market.

His tsiiyéél sits low on his neck and it's clear that his dark brown hair is very long. Before him, on a black-and-white Pendleton blanket, sit two products — Bidii Baby Food and neeshjizzii — that share a common element, naadáá, or corn. He's already sold out of tádííín, or corn pollen, this year, which sells fast during the summer and fall.

But tádííín is not the only thing missing from the table. Over the summer, he offered a variety of melons grown at Ben Farms, owned and operated by his family, at different flea markets in the Four Corners area on Saturdays and Sundays.

In past years, Ben Farms grew only corn, but last growing season Ben decided to grow melons on the cornfield he manages. Farming puts food on the family's table, gas in their vehicles and money for each of them to live. But he's already concerned that it didn't rain as much this year during the summer months, and that by late November it still hadn't snowed.

"Right now, we should be, at least, under a couple of inches of snow," Ben, Diné, told Indian Country Today. "But

we're having 60-degree days where we're going out in our T-shirts by mid-afternoon. That is very worrisome."

The Navajo are among tens of thousands of Indigenous people in the U.S. feeling the impacts of climate change. An informal survey by Indian Country Today found that Indigenous communities have been hit particularly hard by the changing climate, with some forced to choose between their homelands and their safety.

In coastal areas from Alaska to Louisiana and Florida, tribes are facing floods, rising sea levels, coastal erosion and increasingly powerful storms. In the Southwest and Plains, extreme drought and heat has taken hold, increasing the risk of wildfires and depleting water sources. All are facing the loss of their environment and threats to traditional foods and medicine.

In the arid climate of the Navajo Nation, any changes in precipitation have drastic effects on the land. From 1996 to 2009, extreme drought conditions in the Navajo Nation caused some 30,000 livestock to perish. The drought also lowered water levels in aquifers, making the water so salinated that it became unusable, leaving whole communities without water.

Snowfall levels, meanwhile, have consistently decreased in the area since the 1930s, causing 30 major rivers and other bodies of water to dry up by the 1960s. The combination forces Navajo families

to haul water from 10 to 50 miles away, move into Navajo housing that has running water, or move away.

Unlike in some areas where tribal nations are relocating entire communities to escape devastation, the Navajo people aren't leaving their communities because of climate change, though they are adapting to having less water.

"The predictions, or continued forecasting for the future, looks like drought, like what we're experiencing now," said Crystal Tulley-Cordova, a citizen of the Navajo Nation and principal hydrologist for the Navajo Nation Department of Water Resources.

"Concurrently, when it does rain, for example, there's an increase for extreme precipitation events," she said. "We did face some of that with the North American Monsoon 2021, where some of the communities in the southwestern portion of the Navajo Nation did see some flooding events, particularly in the Blue Springs and Dilcon areas."

Family farm

Ben comes from a long line of farmers who dry-farmed in the Colorado plateau near Sanostee, New Mexico, just 18 miles from where Ben Farms is located today in Shiprock, in the San Juan River basin.

It's high-stakes farming for them and the community. The farm employs Ben, along with three of his siblings and father,

and in summer months hires extra hands from the community to help produce the hundreds of pounds of dry steam corn they sell online and across the region.

The family takes extra care of the pure genetic makeup of its Navajo white corn, which can last for several years once it is steamed, smoked and dried, according to the website.

"It is not just a source of nourishment but a physical embodiment of our Holy People," the website states. "Pollen is harvested for purposes of personal prayer to ceremonial usage and is a catalyst for prayer. White corn is an extension of who we are as Diné and as such understands our language, songs, prayers and our love."

The biggest worry right now is the possibility of more extreme flooding events due to prolonged drying of the topsoil and decreased vegetation — which make the land act very much like a parking lot.

"When you think about water going over a parking lot the amount of water can accumulate fast, especially over a large watershed, and it can be an increased event," Tulley-Cordova says.

Flooding is a worry during the monsoon season in the summer as well as after snowmelt runoff in the winter, particularly in places like the Chuska Mountains that run along

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As COVID fueled the drug crisis, Native people hit worst, Cont.

them down, but then wonders if they're better off without her.

"I live with that everyday," she said, "wondering if they're OK."

In January, Rachel Taylor's heart began aching, like someone had reached into her chest and was squeezing it.

"It was like my heart knew before I did," she said. "My heart was broken four days before he even died."

She had an uneasy feeling the morning of Jan. 11. It was quiet in the house and her son's bedroom door was closed.

"Are you awake?" Taylor texted him at 9:21 a.m.

She never wanted to seem overbearing, and she knew it made him happy to think she trusted him. So she vacuumed the living room just outside his bedroom and hoped the commotion would wake him.

Eventually, she opened his door. At first she thought it must be a dream, like she was seeing from outside herself that his skin was purple.

She dialed 911, and the operator said to check his vitals. He was ice cold. She dropped the phone and screamed. "Come back, my baby, come back."

When he was born, the nurse put him on her chest, and he'd looked at her with such intensity. His eyes were always like that, like a cat's, she thinks.

He loved animals. In stacks of photos albums, he's often holding some little creature. She kept everything he ever made her — birthday cards, childhood pottery. "You're the best mom in the world," he'd write, and she loved it because she'd always felt like a bad one.

She knew the hell her son was living be-

cause she had lived it, too.

In December 2020, he punched holes in the walls until his fists bled and screamed he wanted to die. She called police, and when officers arrived she stepped in front of her bloody, hysterical son. "Please don't shoot him," she pleaded, "this isn't him."

They took him to a hospital, but he broke a camera, and the hospital kicked him out.

A month later, she watched as they covered him in blue plastic, and begged them to let her kiss his forehead.

The toxicology report said that he'd died of a combination of alprazolam, the drug in Xanax, and fentanyl.

For a time, she didn't want to live.

Then the medicine man took her to a sweat lodge on the reservation. When she came out, the chatter of two cranes on the wind sounded like a crow — a sign from her son. Now she feeds the crows so they'll keep coming to the yard.

She still smells him, she said. She swears she hears his particular way of knocking on the door.

The anniversary of his death is approaching on Jan. 11, and it is customary in her culture to return him to nature after a year of grieving, she said.

But every morning, she kisses his bag. Her daughter took her out for a buffet dinner, and the bag went too. She fixed him a plate of his favorite foods, prime rib, mashed potatoes, she buttered him a bun.

"The medicine man says I have to let him go back to the earth," she said. "But I don't think I'm going to be able to do that. He left me too soon."

Climate Change: Navajo Nation faces drought, fires, flooding, Cont.

the New Mexico/Arizona border. Ch'ooshgai is 60 miles long, filled with old-growth ponderosa pine trees, and peaks at nearly 10,000 feet. The mountain range is home to several Navajo communities, and the snowpack feeds local aquifers and seasonal streams and waters. It is one of six sacred mountains.

The dry conditions increase the risk of wildfires, said Lani Tsinnijinnie, Navajo Nation citizen, an assistant professor who researches mountain hydrology in the Chuskas.

"Because of climate change, we're starting to see less snowpack which leads to decreases in streamflow and it changes the timing of streamflow," Tsinnijinnie said. "Instead of the snow melting later in the summer, it's starting to melt earlier in the summer. This can lead to less recharge to groundwater, and less water in our river systems, and an increased risk for wildfires."

The Asaayi Lake Fire in 2014 charred nearly 15,000 acres and burned down several homes on Navajo lands. It took 20 days for the fire to be fully contained. Several fires erupted in 2020 and 2021 as well.

Dry conditions and wildfires put other tribal communities at risk throughout the region.

"The dry season is prolonged," Tsinnijinnie said. "That's not just being observed on the Navajo Nation, but it's being observed all across the Southwest."

Less snowpack also means less recharge water for local groundwater, which decreases residents' access to clean water. Water access continues to be a "wicked problem" on the Navajo Nation, according to a 2021 Water Resource IMPACT report.

Some relief is provided with settled water rights, like those from the Upper and Lower Colorado River basins. Ben Farms uses water from the San Juan River to irrigate its three cornfields.

"We simply are adapting our traditional methods of farming and adapting it to today's time," Ben said. "We can still farm and we can still use the same land that

we're on."

'Good at adapting'

Although climate migration is growing among tribal citizens in Alaska, Washington, Louisiana, North Carolina and other coastal states, Tulley-Cordova said Navajo citizens are more likely to move to tribal housing or off the reservations for reasons other than climate change.

The Navajo Nation spans New Mexico, Arizona and Utah, and some 37,000 people out of 174,000 who live on Navajo lands don't have access to indoor plumbing. Nationally, about 13 percent of Native homes don't have safe water or wastewater disposal; fewer than 1 percent of non-Native homes do not.

"The migration pattern may not be as extensive as, for example, some of the Alaska Native villages that have to move inland because of flooding," Tulley-Cordova said. "It might look like migration to maybe more water but that also has different factors that may not be related directly to climate change. For increased convenience, people may move towards public water systems rather than living in very rural areas where they might have to continue to haul water."

But tribal leaders are drafting plans for future droughts. In 2003, as streams and aquifers were drying up, officials drafted the Navajo Nation Drought Contingency plan to improve understanding of the effects of drought, including dune migration, wildfires, flooding and dry aquifers.

The Department of Water Resources, the Navajo Area Indian Health Service and the Navajo Tribal Utility Authority worked together to plan for short-, mid- and long-term strategies for potable water.

Despite how drastically climate change has impacted the Navajo Nation, however, Ben doesn't plan on moving away from the Shiprock area.

"We Navajos are really good at adapting to our current living conditions," he said. "We continue to thrive and that's something that I take pride in. Our way of life, our culture, our heritage and traditions, have never been severed. We fought hard."

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Tribes lacking water see hope with massive bill

Gillian Flaccus, Felicia Fonseca and Becky Bohrer
Associated Press

WARM SPRINGS, Ore. — Erland Suppah Jr. doesn't trust what comes out of his faucet.

Each week, Suppah and his girlfriend haul a half-dozen large jugs of water from a distribution center run by the Confederated Tribes of Warm Springs to their apartment for everything from drinking to cooking to brushing their teeth for their family of five. It's the only way they feel safe after countless boil-water notices and weekslong shutoffs on a reservation struggling with bursting pipes, failing pressure valves and a geriatric water treatment plant.

"About the only thing this water is good for is cleaning my floor and flushing down the toilet," Suppah said of the tap water in the community 100 miles southeast of Portland. "That's it."

In other, more remote tribal communities across the country, running water and indoor plumbing have never been a reality.

Now, there's a glimmer of hope in the form of a massive infrastructure bill signed last month that White House officials say represents the largest single infusion of money into Indian Country. It includes \$3.5 billion for the federal Indian Health Service, which provides health care to more than 2 million Native Americans and Alaska Natives, plus pots of money through other federal agencies for water projects.

Tribal leaders say the funding, while welcome, won't make up for decades of neglect from the U.S. government, which has a responsibility to tribes under treaties and other acts to ensure access to clean water. A list of sanitation deficiencies kept by the Indian Health Service has more than 1,500 projects, including wells, septic systems, water storage tanks and pipelines. Some projects would address water contamination from uranium or arsenic.

About 3,300 homes in more than 30 rural Alaska communities lack indoor plumbing, according to a 2020 report. On the Navajo Nation, the largest Native American reservation, about one-third of the 175,000 residents are without running water.

Residents in these places haul water for basic tasks such as washing and cooking, sometimes driving long distances to reach communal water stations. Instead of indoor bathrooms, many use outhouses or lined pails called "honey buckets" that they drag outside to empty. Some shower or do laundry at community sites known as "washeterias," but the equipment can be unreliable and the fees expensive.

"You look at two billionaires competing to fly into outer space, yet we're trying to get basic necessities in vil-

lages of interior Alaska," said PJ Simon, a former chairman of an Alaska Native nonprofit corporation called the Tanana Chiefs Conference.

Many more tribal communities have indoor plumbing but woefully inadequate facilities and delivery systems riddled with aging pipes.

The coronavirus pandemic, which disproportionately hit Indian Country, further underscored the stark disparities in access to running water and sewage systems.

In Warm Springs, the water crisis has overlapped with COVID-19.

"During a worldwide pandemic, we've had a boil-water notice. How are we supposed to wash our hands? How are we supposed to sanitize our homes to disinfect, to keep our community members safe? How can we do that ... when our water isn't even clean?" said Dorothea Turby, who oversees the distribution of free water to tribal members and food boxes to those who are quarantined.

A 2019 report by a pair of nonprofit groups, U.S. Water Alliance and Dig Deep, found Native American homes are 19 times more likely than white households to lack full plumbing. And federal officials note tribal members without indoor toilets or running water are at increased risk of respiratory tract, skin and gastrointestinal infections.

On the Navajo Nation, Eloise Sullivan uses an outhouse and often drives before dawn to beat the crowd at a water-filling station near the Arizona-Utah border to get water for the five people in her household. They use about 850 gallons a week, she estimated.

Sullivan, 56, doesn't mind hauling water, but "for the younger generation, it's like, 'Do we have to do that?'"

"It's kind of like a big issue for them," she said.

She once asked local officials what it would cost to run a water line from the closest source about 2 miles away. She said she was told \$25,000 and never pursued it.

Libby Washburn, special assistant to President Joe Biden on Native American affairs, recently told tribes the infrastructure bill included enough money to complete all the projects on the Indian Health Service list. The agency said it's consulting with tribes and won't make allocation decisions before that process is over.

Until now, tribes and outside organizations have worked to address needs with their own funding, donations or federal money, including pandemic relief.

"If you live without running water, you understand the importance and the connection you have with it, deep down as a person, as a human being," said Burrell Jones, who sets up water systems and delivers water around Dilkon, Arizona, with Dig Deep's Navajo Water Project. "You can't exist without water."

Andrew Marks recently moved back to Tanana, a community of about 190 people in Alaska's interior. He ini-

tially relied on a washeteria but found the equipment unreliable. He now has running water and plumbing where he lives but hauls water for family members who don't.

"I believe if we had more people with water, more people connected to the grid, it would drastically improve their life," he said.

In Oregon, tribal officials have handed out about 3 million gallons of water — almost all of it donated — from a decommissioned elementary school on the reservation. A steady stream of residents pick up a combined 600 gallons of water a day from the building. Former classrooms overflow with 5-gallon containers and cases of bottled water.

"The infrastructure bill brought joy to my heart because now it gives me hope — hope that it's going to be repaired," said Dan Martinez, the tribes' emergency manager, who expects to receive federal funds to replace underground pipes and address the 40-year-old treatment plant.

"If you came to work one day and someone said, 'Hey, you need to go and find water for a community of 6,000 people.' ... I mean, where do you start?"

The money won't provide immediate relief. Funding to the Indian Health Service is supposed to be distributed over five years. There is no deadline for its use, and projects will take time to complete once started. The money won't cover operation and maintenance of the systems, a point tribes have criticized.

In Warm Springs, tribal members don't pay for their water, and proposals to charge for it are deeply unpopular. That provides little incentive for tribal members to conserve water and raises questions about how new infrastructure will be maintained.

"There are some Natives who say — and I believe this myself — 'How do you sell something you never owned? The Creator has given it to us,'" said Martinez, a tribal citizen.

Building out infrastructure in remote areas can be onerous, too. Most roads on the Navajo Nation are unpaved and become muddy and deeply rutted after big storms.

In Alaska, winter temperatures can fall well below zero, and construction seasons are short. Having enough people in a small community who are trained on the specifics of a water system so they can maintain it also can be a challenge, said Kaitlin Mattos, an assistant professor at Fort Lewis College in Colorado who worked on a 2020 report on water infrastructure in Alaska.

"Every bit of funding that is allocated is going to help some family, some household, which is wonderful," she said. "Whether it's enough to help every single household, I think, remains to be seen."



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2022

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